

THE SPIRIT OF MISSIONS



SACAJAWEA

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MEMORIALS OF CHARACTER

THE
Spirit of Missions
AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

OCTOBER, 1917

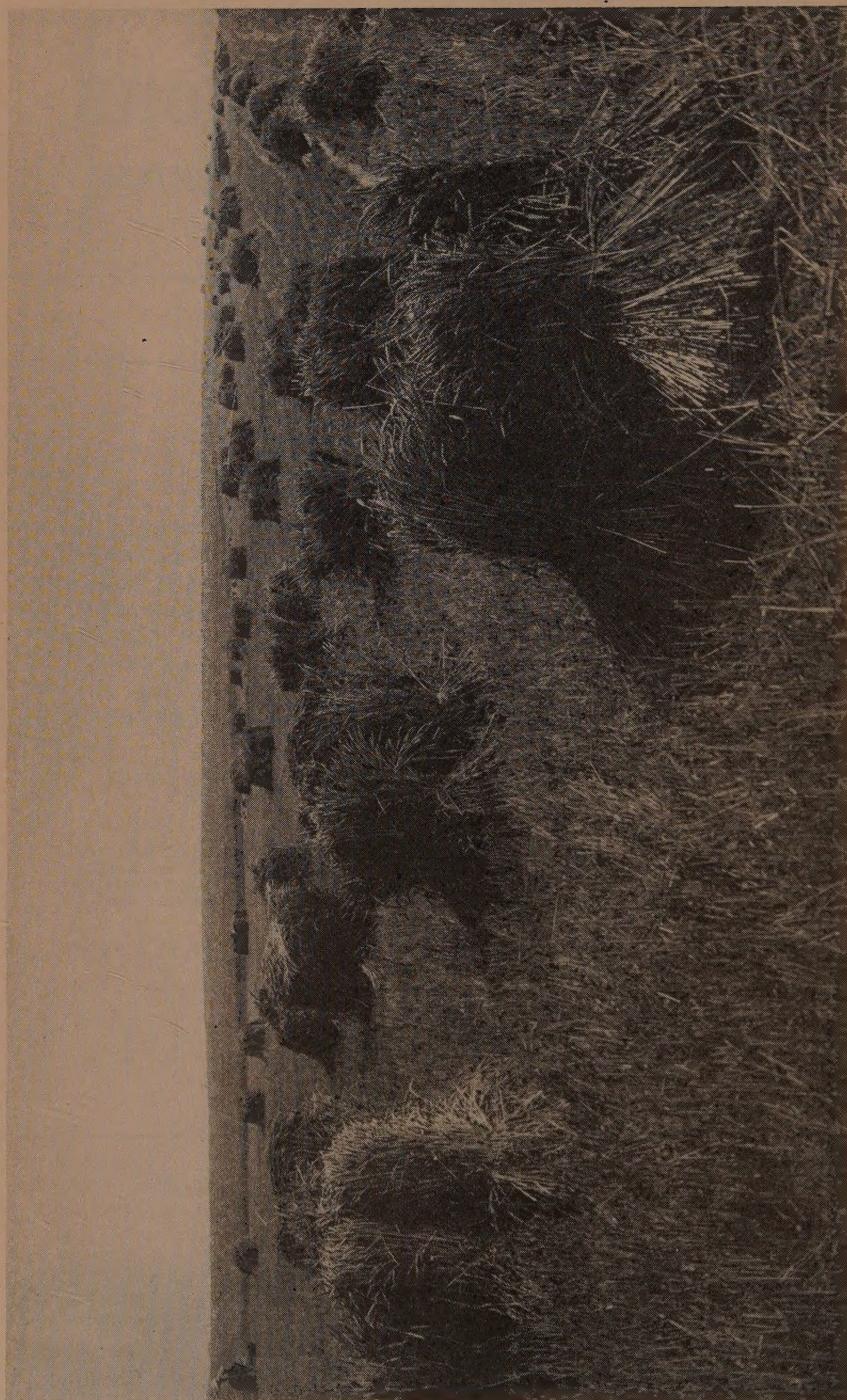
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A HARVESTED WHEAT FIELD, NORTH DAKOTA
See "The Land of Fertile Prairie and Sunshine" (page 667)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXII

October, 1917

No. 10

THE PROGRESS OF THE KINGDOM

A RARE opportunity has come to the American Church to show the genuineness of its faith. This is furnished by the call to provide now for the Church's Mission with the same enthusiasm that the people have showed in their response to the nation's need. We must see that She avails herself of it.

We have all been doing what we could to help meet the assault that has been made upon human liberty. Our young men have freely offered themselves. The chief consolation of those who cannot do this has been that we may give of our labor and our substance to help the cause to which they are consecrated. The whole nation has been stirred to utmost devotion by a condition which we all know will pass. Terrible though it be while it lasts, and though it is likely to test the fidelity of the nation to its depths; after a while it will be succeeded by some other test which will in its turn help onward and upward the development of society. While it lasts by common consent all agree that we must do our utmost, since on its issue rests the security of democracy. We realize that the time has come when we must prove what value we attach to the ideals for which our fathers jeopardized their lives. America will

show itself true to its traditions, and once the contest is ended, it will probably be followed by a time of growing, beautiful as this is terrible. That there may be no doubt of this, the present duty for us all is to do what we may to insure quick and complete success for the adventure which has demanded so rich an offering. Meanwhile the best possible proof that at bottom our nation's health is sound and its heart pure, is the universal response to the call to safeguard the ideals of democracy.

Yet some of us, because we are Christians, know that this dreadful scourge need not have been. We know that though it may be true this war is necessary in order to burn out the evils that remain in civilization; it is destroying the most splendid life in all the nations, and the most beautiful and precious fruits of men's labor. We know that if the war ends without the nations having discovered the cause of their misery, it will all have to be done over again some time. We know that the only thing that gives us a right to believe that beauty will grow out of ugliness and the curse converted into blessing, is the expectation that the Christ will be accepted as the Teacher of the nations. Knowing these things we must welcome the op-

portunity to bear witness to them in such fashion as cannot be gainsaid, for among ordinary mortals the witness that is most readily accepted as trustworthy is the cause to which men devote their possessions. Men have seen us pour our money into the treasury of the nations to help meet what all men regard as a real and tangible need. The same people will know with how much zeal we have supported the Cause which we solemnly proclaim as the solvent of the race's perplexities, and the day men see those who call themselves Christians as keen for the success of the Church's Mission as they are for those enterprises whose value everyone recognizes, that day the people will begin to look into the merits of the Christian theory. The day has come when we have a chance to do this very thing. Why not?

THE change in our fiscal year, bringing its end to October thirty-first, gave everybody the feeling that they might rest during the summer, so that we are not surprised when we learn from the treasurer's report that the offerings for July and August fell off materially. One month remains in which the Church must decide whether it will go on record as seeming to be like the rest of the world, enthusiastic about the present necessity, while it is not jealous about the service it was commissioned to perform for mankind. Under ordinary circumstances a deficit would mean that the Church has been heedless. A deficit now will leave the painful impression that the Church does not count its Mission as of practical moment; while on the other hand a prompt and enthusiastic response everywhere will not only take care of the situation, but will demonstrate to the world that while we are most sensitive to the appeal of the present suffering because we are Christians, by the same token we are all the more solicitous to complete the task our Lord intrusted to us.

The treasurer tells us that a very large sum must be gathered and paid into the Church's treasury this month if we are to have the satisfaction of knowing we were found faithful when men's faith is being sorely tried. Scrutiny of the itemized report will show that this amount when distributed among the parishes that have not met their quota will be resolved into small amounts which might be easily taken care of. Some of these will certainly do all and more than they must; some will be unable to do all because the situation is difficult or because the people have not learned that many hands make light work; some will not meet it because they do not understand and the present emergency has for the time being made them unable to see the glory revealed in the Risen Christ. Whatever the cause if their quota is not provided for, the practical result will be the same as if the Church had failed to provide for work which is the most definite test of its fidelity.

Until the time comes when we shall all be grown up into the likeness of Christ it will be a primary obligation that those who are strong shall bear the infirmities of the weak. If ever there were occasion for this, the condition that confronts us now demands it. This is not time for any to say, I have done my full share; let others do their part. As we love our Lord, and for His sake would help men to know that we really believe Him to be the Saviour, we cannot withhold our hand. The readers of THE SPIRIT OF MISSIONS have here a chance to serve just because they understand. Maybe each one knows some who want to help but have neglected it. No doubt these would be grateful later if reminded now of the need of the world for consolation. At any rate all can learn without trouble whether their own parish has already paid its quota, and if not can enlist the co-operation of others like-minded and see that the difference is provided for. Everyone can add to

his daily devotions a petition that by the grace given the whole Church may be very jealous for the good name of our Lord. These things being done we may predict with certainty what the Church's answer will be to those who would question whether She really believes that the work She was sent to do is practically valuable. If the devotion of some could be made known to the whole body, the most phlegmatic would be inspired with enthusiasm. All that it would be right to say here is, that some by their acts have showed their sympathy with a statement which appeared recently with regard to the principles for which we are fighting: "If it turns out to be necessary to give all that we have, for what more glorious cause could we devote ourselves to poverty."

BUT let everyone be warned that if we fix our minds on the money to be raised our cause is already lost in spite of our best endeavors. Had the people been thinking about the money involved, neither the Churches, nor the Y. M. C. A., nor the Y. W. C. A., nor the Red Cross would today be in a position to meet even measurably the appeals that are increasingly urgent. It has been because men's hearts were touched by the appalling suffering of mankind that their purse-strings have been unloosed. And the same thing will be manifest in the Church's response now, if the people's minds are fixed on what needs to be done, believing that it is essentially useful to society.

It would be heartbreaking to suppose that the sacrifice the nation is making for human liberty could be in vain. Surely as we believe in our Heavenly Father we must believe that after such suffering the atmosphere will be cleared, men will see farther and discriminate more justly. The new civilization will show at least faintly the outlines of the pattern showed in the Mount. But if these things are to be, it will be because the Church has

been faithful in the task committed to it, and because men have found out that they already possess that which Mr. Wells is feeling after—they must know that the God Whom they worship and in Whose hand their life is has already showed Himself in the likeness of men. We have been given such an opportunity to help towards this as has never come to any previous generation. The world needs no added proof that it cannot build up an abiding civilization without wisdom greater than man's intelligence for its guide. The hearts of men are softened by the suffering of humanity. The condition the world is in has compelled seriousness, so that he is unfortunate indeed who in such a time finds solace in cynicism or flippancy. Men have tried their experiment of building "a Christian civilization" without the Christ. They have seen the appalling result in conditions whose abominations the old civilizations could scarcely have duplicated. No doubt the Christ has wept over our generation as He wept over Jerusalem when He knew that in spite of Him that city of God would pass on to its ruin. It is not bold to say that so far as our own nation is concerned, it rests with the Church to make clear the reason why the splendid efforts of men have failed. The Saviour must be lifted up from the earth that all men may be drawn unto Him. The sacraments of life must be ministered to believers that they may be able for their ministry.

As to the appeal that comes to us from the nations who only know that all things have become new, let those whose survey includes all nations speak:

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict, cannot return to former positions of contented subjection.

China and Japan have held the balance of power in Eastern Asia constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the state.

With our eyes on the beautiful vision of what may be, which suggestions like these bring before us, there can scarcely be risk of our falling into the snare of talking about how much we owe. We shall rather find ourselves searching for a way by which we may devote ourselves to this cause while we meet our obligations in life in the office to which we have been called; and we shall be eager to find recruits for this service among those whose life runs in lines parallel to our own. Naturally the way will be found to be very simple. Our Master has set each one of us to serve in the place where his gifts will be most effective for the common good, so that for the

greater number the devotion of themselves to His cause will find expression in the consecration to His use of their "stored personality"; that is, the treasure He has committed to them as His stewards.

THE one who has read thus far must be impressed by the thought that the time has come when the whole Church should be called to prayer. We find ourselves in a place of sore testing. It would be wise if the whole body would unite in pleading His promise that He would make a way of escape; *i. e.*, show us how to meet the situation. At least some will be led to offer such a petition in their family prayers and in their closets. There is one difficulty concerning which especially guidance should be asked. Naturally every right-minded young man is eager to be in the service and to do his bit. Along with the rest those who are inclined to give themselves to the Church for the foreign service, whether as priests or physicians or teachers, in order that they may help interpret the Revelation among people who have not seen or heard, share the desire to serve the nation in its needs, perhaps more keenly than their fellows. We should be lacking in imagination and sympathy if we did not applaud them, and yet this very real virtue is cause for solicitude and may work damage unless these young men are able to see that in turning away from their vocation they are giving up a greater for a less opportunity to serve, and unless God gives them courage to face the criticism of the superficial. Only God's grace can make a man able to know what one should do in such a case. Only His wisdom and care can make the Church able to meet successfully such a contingency. The prayers of the faithful should be made continually that those who are worthy may not be turned aside from the service that must lay the foundations on which the great peace will rest.



THE SANCTUARY OF MISSIONS

ARISE, O Lord, and shine
In all Thy saving might,
And prosper each design
To spread Thy glorious light:
Let healing streams of mercy
flow,
That all the earth Thy truth may
know.

Oh, bring the nations near,
That they may sing Thy praise;
Let all the people hear
And learn Thy holy ways:
Reign, mighty God, assert Thy
cause,
And govern by Thy righteous
laws.

Put forth Thy glorious power:
The nations then shall see,
And earth present her store,
In converts born to Thee:
God, our own God, His Church
shall bless,
And earth be filled with righte-
ousness.

—W. Hurn.

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THANKSGIVINGS

WE thank Thee—
For the work which we
have been able to do in
Thy name in North Dakota.
(Page 667.)

For the work which has been
begun in the Southern Cross
School. (Page 679.)

For the advance recorded in
the new buildings for Saint
Paul's College, Tokyo. (Page
683.)

For the vigor of Thy Church
among the Indians of South Da-
kota and for their example in
missionary interest and giving.
(Page 687.)

For the opportunity to care for
peoples of other tongues, in our
midst. (Page 705.)

INTERCESSIONS

WE pray Thee—
That the bishop and
other clergy of North Da-
kota may be given continued evi-
dences of our practical and sym-
pathetic interest. (Page 667.)

That Saint Agnes's School,
Anking, may be given more ade-
quate equipment. (Page 675.)

That Thy Church may recog-
nize the responsibility to meet
the present needs and welcome
the privilege of renewed service
in these times of strife. (Pages
662 and 720.)

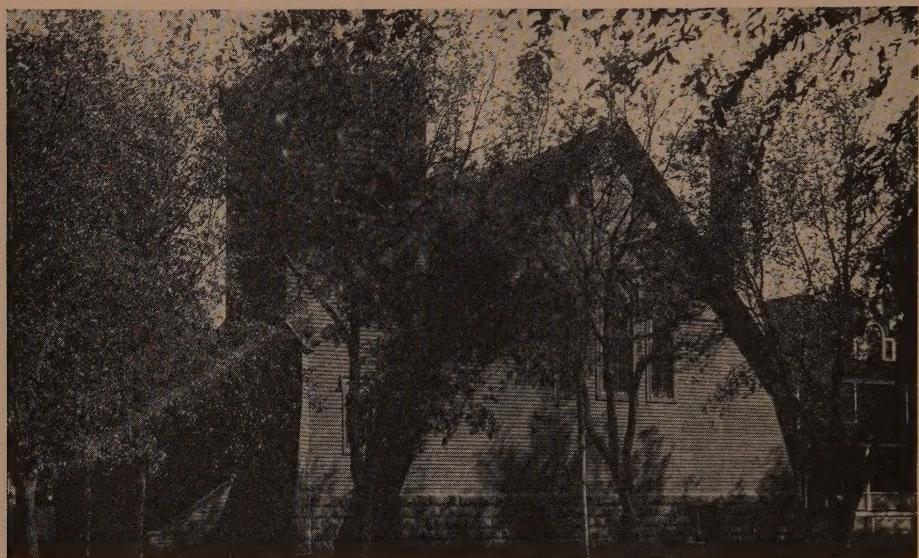
That more and more, men may
come to the study of missions.
(Page 698.)

That the Church throughout
the country may enlarge Her in-
terest in the Japanese who have
come to our land. (Page 705.)

*

OMASTER of Thy dis-
ciples, who, at the sea of
Galilee, didst cast Thy net
for souls, bringing four fisher-
men into the captivity which set
them free, and sending them
forth to fetch men to the eternal
shore, for life and not for death;
we ask to have our part in this
great work. Give to us the eye
to see the soul which hides itself.
Then give to us the word that
wins it. In every man may we
behold God's Son, and call him
forth, till all the waves of this
troubled world shall have no
power to hold him back from
Thee. So, when this age is past,
and when again Thou standest
by the sea at the morning watch
and callest us to bring what we
have caught, may souls that we
have won live in Thine everlast-
ing light, O Christ our Master
and our Saviour. Amen.





GETHSEMANE CATHEDRAL



THE EPISCOPAL RESIDENCE

CHURCH PROPERTY IN FARGO



A NORTH DAKOTA JUNIOR AUXILIARY

THE LAND OF FERTILE PRAIRIE AND SUNSHINE

By Bishop Tyler

WHEN I first entered the state of North Dakota," says Dr. Franklin L. McVey, president of the State University, "I saw from the window of the train what appeared to me to be an unusual sunset. The grain stood shocked in the fields, and the sun, declining in the west, shed its golden rays over the whole scene. The combination of color was unusual, and gave one the impression of a glorious area filled with a remarkable color. As the sun sank below the horizon the evening star appeared, increasing in brilliancy, and though it was long past the days of the soothsayers of Egypt and Greece, nevertheless I could not but feel that it was a portent of the future of the state.



"Two centuries before another traveler entered the state, accompanied by dog-team, Indians and fellow-travelers of his own nation. He faced the same sun, but sought, instead of a civilization, the river which bends westward: Verendrye found here and there scattered Indian villages, but no cultivation of the soil, and nothing that gave any evidence of what was to come. At the opening of the century Lord Selkirk brought his countrymen to the Red River valley and established there the colonies along its bank. The American Fur Company created a post at Pembina, and for many years these were the main evidences that the edge of civilization had reached this far."

November 2, 1914, was the twenty-fifth anniversary of the day upon which President Harrison signed the "Proclamation of Admission" which admitted the state of North Dakota into the Union. It is therefore one of the young states of the Republic and

has made remarkable progress in the first quarter-century of its life.

Forty years ago this state had a population of 2,400; to-day it has a population of over 635,000, while the total wealth within its borders is one and one-quarter billions of dollars. North Dakota ranks first as the grain-producing state of the Union, and its 45,000,000 acres of land, most of which is arable, is the basis on which the great material prosperity of the state rests. Apart from its great agricultural resources, however, there is a vast deposit of lignite coal within its borders, conservatively estimated to be sufficient to supply every family in the United States with ten tons per year for one hundred to two hundred years. There are also within the borders of the state fine grades of clay, capable of being made into great varieties of valuable products. In this wealth of natural resources North Dakota bids fair to rank as one of the great empires of the Union—not only in agricultural products, but in manufacturing industries.

The crossing of the Red River by the Northern Pacific Railroad, in July, 1873, may well be named as the date of birth for North Dakota, although some sixteen years were yet to elapse before statehood was gained. At a later date the Great Northern Railway became a potent factor in the new development, entering the territory at Grand Forks, some ninety miles north of Fargo, and pushing rapidly westward, on a parallel to the more southern track. In addition to these two transcontinental lines, which pass through the state on their way from ocean to ocean, have been added the Minneapolis, Saint Paul and Sault Ste. Marie, and the Chicago, Milwaukee and Puget Sound roads. These great corporations have constructed feeder lines, which reach out into the remote sections of the state.

The state Commissioner of Agriculture and Labor, from whose pamphlet

much of the information given in this article is obtained, says: "At one time it was thought that a considerable part of North Dakota could not be profitably farmed on account of the comparatively light rainfall. But, due to a better understanding of tillage methods, there is no part of the state that is not now growing profitable crops. . . . The soil in North Dakota is especially rich in mineral plant food and the humus and nitrogen content can be easily maintained by growing legumes. Hence it will be readily seen that a proper system of farming can be carried on and big crops grown almost indefinitely without the application of commercial fertilizers."

The educational system of the state is especially adapted to the needs of a community that is so largely agricultural. Faithful effort is made to interest every scholar in agricultural subjects, so that love of home and desire to stay on the farm permanently may be strengthened. "Besides the 273 consolidated schools in the state," says the commissioner, "the other state institutions which show the rapid advancement of the people in higher education, are the state normal schools at Valley City, Mayville and Minot. The first named was opened in 1890. It now has 1733 students with a faculty of 57. The institution has a land grant of 50,000 acres. The Mayville institution, which is younger, has an enrolment of 797, and has a land grant of 30,000 acres. The Minot normal was opened in 1913, has a splendid attendance, and has recently moved into its new buildings. A fourth normal to be located at Dickinson is to be voted upon by the people at the next election and will undoubtedly be established.

"The University of North Dakota was established at Grand Forks in 1884. It has a land grant of 120,000 acres. It has twelve buildings located on a campus of 100 acres. The university contains twenty-one departments, has an enrollment of 1,129, and



A NOT UNUSUAL TYPE OF FARM-HOUSE AND BARN, NORTH DAKOTA

bears an enviable reputation among the educational institutions of the northwest.

"The Agricultural College was founded at Fargo in 1890, has a land grant of 130,000 acres and an enrolment of 2,264 with 56 instructors. It is doing a wonderful work.

"The School of Science is at Wahpeton, has a land grant of 40,000

acres. It has a good enrolment and a faculty of exceptional ability.

"The Industrial School at Ellendale has a land grant of 40,000 acres and an able corps of instructors, giving every advantage in its line.

"The School of Forestry is located at Bottineau, and is believed to be the only institution of its kind in the United States. The experimental work



TYPICAL HARVESTING SCENE IN NORTH DAKOTA



A TYPE OF FARM BEING RAPIDLY DEVELOPED

of this school is highly successful and the institution has a nice enrolment."

Notwithstanding the fact that the temperature reaches a low point in winter and occasionally climbs up over 100 in the summer, the climate is a fine one for the growth of wheat, oats, barley, flax, corn, alfalfa, rye, potatoes, etc. The growing season, compared with some other states is short, but the abundant sunshine largely atones for this.

The missionary district of North Dakota comprises all the state of North Dakota—an area as large as the six New England states combined, together with an additional Connecticut and Rhode Island. The Church is working over this vast extent of country, as well as the number of men and means at our disposal will permit. The clergy are a fine set of men, actively engaged in rendering the Church an efficient agency in the building up of the Christian civilization of the state. The headquarters of the work are in the city of Fargo, where the bishop lives in a very comfortable and well-located house, owned by the Church. Gethsemane Cathedral is also situated in Fargo with a substantial and growing congregation. There is near by a comfortable house occupied by the dean and his family. This valuable property is free of debt and the cathedral has been consecrated.

The work of the district is carried on by the bishop, assisted by seventeen priests, three deacons, two women workers, and sixteen lay-readers, besides 130 Sunday-school teachers, who instruct 1,065 pupils. Our Sunday-schools stand *first* in their interest in the Lenten Offering, and our congregations show an annual increase in their missionary gifts. The Woman's Auxiliary and Woman's Guilds do an efficient work and also show steady increase in interest.

In Valley City (the seat of one of the state normal schools) the Church owns a whole square right at the entrance of the college grounds, beautifully located for the purpose for which the hall has been established. On this ground we have a dwelling house which has been prepared for a Church Hall and has a capacity of thirty boarders. Mrs. Sophie W. Small is the house mother and is supported from the united offering of the Woman's Auxiliary. The young girls in the hall pay board (which is made as low as is possible) and are furnished by the management with a good Christian home and Christian influences. It is not a charitable institution. Every year, however, the management helps a young girl to get her education and gives her her board and room free in exchange for the services she can render in assisting the house mother in



SAINT GEORGE'S CHURCH AND PARISH HOUSE, BISMARCK

the early morning and at dinner time in the evening. In addition, two other girls are partially assisted. We try to secure homes for our Church girls who go to Valley City, but we do not always succeed in filling the house with Church girls. One of the rules of the hall is that all the girls must go to church on Sunday morning and Sunday evening. Our own girls attend our parish church of All Saints and are always most regular in their attendance upon the early Communions. The girls of other communions attend their own churches in the morning. Family prayers are said every evening in the hall. The principal of the normal school speaks in the most appreciative terms of the work of our Church Hall.

So much has been written of the work at various points, in one report or another, that I am mentioning but this one Church institution, so far as the white people are concerned. Those who are interested will rejoice with us in the following summary:

There are 2,596 communicants, 43 churches and chapels, 8 parishes, 44 organized missions, 68 preaching sta-

tions, 8 parish houses and 20 rectories. During the past year there were 195 confirmations and 237 baptisms.

The visitor to Bismarck is attracted by the statue of Sacajawea which is erected on the capitol grounds, and he is forcefully reminded of the prominent part this Shoshone Indian woman played in 1805-6 when she guided the Lewis and Clark Expedition.

To many of our Church folk the fact that there is considerable Indian work in North Dakota comes as a surprise as we have always emphasized more the work among people of our own race. But the Indian is a very real factor in the state and the figurative recognition of the fact, as shown by the statue in the capital, is carried out in practice by Church and state.

According to the last census there are 7,000 Indians in North Dakota. They live on four reservations: Standing Rock, Fort Berthold, Turtle Mountain, and Fort Totten. The Church is doing a very interesting and much needed work among them. According to the arrangements made under the administration of General



WASHBURN LIGNITE COAL COMPANY AT MILTON, NORTH DAKOTA

Grant, the Indian reservations of the United States were divided among the various religious communities of the country. Those reservations which are now in the state of South Dakota and in the diocese of Duluth in Minnesota were assigned to the Protestant Episcopal Church. The reservations which are now in the state of North Dakota were assigned to the Roman Catholic and Congregational Churches. The great work done by the Protestant Episcopal Church has therefore been done in the state of South Dakota and in the northern part of Minnesota under the leadership of the late Bishop Hare and the late Bishop Whipple.

In course of time, however, the Indians began to go from one reservation to another. Many Indians belonging to the Episcopal Church came into North Dakota from Montana, Minnesota and South Dakota. Gradually small congregations were formed on the various reservations and the work was looked after by the bishops of North Dakota, Drs. Walker, Edsall and Mann, as best it could be done over such a vast area. The work has progressed with varying success amidst many vicissitudes. It has

steadily developed, however, although not very rapidly. At present we have encouraging work going on at each one of the reservations. I have recently succeeded in securing the Reverend Herbert H. Welsh, an Indian priest from the missionary district of South Dakota, who will be priest-in-charge of the work under the direction of the bishop, with headquarters at Cannon Ball.

On the Standing Rock Reservation, which is in the southern part of the state, we have Saint James's Chapel, a parish house and a rectory, which needs completion. At Red Hail, twenty miles west of Cannon Ball, we have Saint Gabriel's Chapel and Parish House. Here we have a resident lay-reader. At Fort Yates, the headquarters of the Indian Agency of the reservation, we have land but no chapel. Services are held here by the priest-in-charge, wherever a place can be secured. We have a resident lay-reader here.

The Fort Berthold Reservation lies on either side of the Missouri River some distance northwest of Bismarck. On the eastern part of this reservation we have forty acres of land on which



MISSOURI RIVER BRIDGE BETWEEN MANDAN AND BISMARCK

we hope to erect a new chapel to take the place of the old log one.

Turtle Mountain Reservation is among the hills in the northern part of the state. Here we have a log chapel which is not on land owned by the Church. We should have a new chapel here. We also need \$500 to buy the tract of land on which the present chapel is situated.

Fort Totten Reservation is in the center of the state. We have the Margaret Breckenridge Memorial Chapel erected on a tract of 18½ acres of land which we have lately purchased from the Government for \$200. Here we have a resident lay-reader.

The Indian congregations of the Church in North Dakota have always more than paid their apportionments to General Missions, the Sunday-schools making liberal Lenten offerings and the congregations annually increase their gift for the support of their own current expenses. Each congregation has liberally contributed toward the purchasing of the two tracts of land on the Fort Berthold and Fort Totten Reservations, and in the erection of the parish houses at Cannon Ball and Red Hail. They have also contributed in securing the \$500

which we have in hand toward the erection of Saint Paul's Chapel on Fort Berthold Reservation. This year, as they also did last year, the congregation on Fort Berthold Reservation have put in fifteen or more acres of ground in wheat, the net proceeds of which will be given toward the building of the church.

In the last three years I have confirmed 52 persons on these reservations. There have been 110 baptisms. We have 350 communicants and we have 168 Sunday-school scholars.

In conclusion, may I suggest some of our especial needs:

(1) Contributions towards the erection of *two much needed rectories*. Houses are scarce and rents are high. \$4,000 will build a comfortable and up-to-date house.

(2) *Three chapels* are greatly needed in important towns. These will cost \$3,000 each.

(3) There are *several inviting fields waiting* for the services of a clergyman. With the help secured from the field \$600 would guarantee a man for any one of these places.

(4) *Three Ford Machines* would vastly facilitate work done by several of the clergy.



"THE OLD VEGETABLE GARDENS OF LAST YEAR"



NOON-DAY RICE AT SAINT AGNES'S

LAST YEAR'S VEGETABLE GARDEN

By Sarah E. Hopwood



BEHOLD the vegetable gardens of last year which are now the attractive playground you see in the picture. Those of you who know anything about this land of China will be able to realize how such a condition affected the life of the school. Not a window on that side of the building could be kept open, not to mention the mosquitoes and flies which infested the school and the awful cases of malaria in consequence. Is it to be wondered at that the whole school turned out in a body to cheer such a delightful change!

This is one of the things that has actually been accomplished at Saint Agnes's from the generous gifts of

the Church last year, though the land was bought at a much higher price than that for which it was offered three years ago. It is, however, a precious possession and the members of Saint Agnes's School thank the friends in America who made it possible.

The entire fund which was given last year as a "special" amounted to \$10,248.00 gold. At a normal rate of exchange this would have realized \$21,000.00 Mexican, but now, something over \$16,000.00, silver being at such a high premium on account of the war. This will give you some idea of how China is being swept irresistibly into the stream of the world's competition. Along with this has come the eagerness for western knowledge. The students in our mission schools today are not the poor and ignorant but a class that desire and deserve good training that they may



Group of school-girls in front of the temple of the Goddess of Mercy.

help in the emancipation of their country. They have brains but need directing power and careful schooling if they are to take their place in the new world opening up before them.

Since the change in government in 1912 many of the young educated Chinese are engaged in reforms against foot binding, slavery, infant betrothal and the many evils that have for so long kept China from emancipation.

Perhaps the greatest change is that which has come over the women and girls. They are reaching out to a broader life, and freedom from the old bondage can come only by Christian education which is the greatest force in the evangelization of China today, and the only power which can purify and transform the lives of the people and elevate the position of woman. This Christian uplift of womanhood is

one of the greatest opportunities the Church has ever known for if ever a people needed help it is the women of China. If China is to have great men, we must impress upon the minds of women and girls what greatness and virtue are.

Not long ago I visited in the home of one of the former teachers in Saint Agnes's School, now the wife of one of the clergy and the devoted mother of two well brought up children. In addition to her home duties she finds time to visit in the parish, to play the organ on Sundays and for choir practice, and to teach in the parish school. This home is a Christian example to the community.

Contrast this with that of a woman who is now living in the back part of our home. Three weeks ago she gave birth to a baby girl in the small back room of a Chinese hovel. I do not think it is possible for any of my readers to imagine the filth of such a home; with not a window to the room and a door which entered into an enclosed court where the cooking for the ten other families in the hovel is done. The Junior Auxiliary at Saint Agnes's made an outfit for the child. On Sunday we heard that the child was ill and went to see it. The three sets of clothes and the bedspreads which had been sent were all carefully put away in a drawer and the poor little sick, underfed baby wrapped in some dirty rags was lying in a Chinese cradle, the mother shaking it as hard as possible while the little thing was crying for the food which the mother did not have to give it. The other mothers in the hovel had been feeding the baby in turn but the day before, the child's mother had quarreled with some of them so they refused further help. The baby had probably not been bathed for at least two weeks, its little eyes were infected, and it looked almost starved. The mother herself, not much more than a girl, was in practically the same condition. Such igno-



"THE INFANT WE TOOK FROM THE HOVEL"

rance is constantly knocking at our very doors.

No country more than China needs well trained women as wives and mothers, parish workers, nurses and teachers and no country can show more disastrous results for lack of them. The influence of one well trained Christian woman is far reaching for she can best give the vision to her own people. She understands the native character and can best judge of its difficulties. Many of the women and girls in this country today realize that China can never become great until her women have their share in the building up of the nation, and they are no longer content to lead lonely, secluded lives.

We have at Saint Agnes's this term a young girl who has lived in an upper room in her home for three years without contact with any human being except her *Amah* who brought her her food. She had been in the school a whole month before she was seen to smile and the poor child did not know how to accept any show of friendliness from her schoolmates. After only three months of school life

she has become bright, happy and alert and a most promising student. This is not an unusual case. Almost any one of the seventy-six girls in the school at present could tell an equally pathetic tale.

In the present senior class are eight students, splendid young women, ready to begin their normal course next year that they may become fitted to go out into the world and help other girls.

Miss Hewitt, our new United Offering worker, sent out last fall to have charge of this department, is unusually well fitted for the work, having had several years' experience in normal training in America and being a woman of education and culture. She has been at the language school this year studying Chinese and is prepared to start the work this fall.

Our present equipment will not allow for the necessary rooms as there are in the school at present *four class rooms* for eight grades—two classes each—beside the senior class. We are holding classes in the third story of Bishop Huntington's house to which the students must go back and forth, rain or shine. The Chinese teachers



"THE FAMILY OF ONE OF OUR YOUNG CLERGY"

are sharing their small rooms so that we may use a teacher's bedroom with one window for a class room, and the principal's office, as usual, is turned into a class room. There is no place in the building for children when they are ill, not even a dispensary for dressings. During the past year we have had an epidemic of trachoma requiring dressings every day. For this the patients have been taken, with much inconvenience, to the hospital dressing rooms which proceeding has required considerable attention on the part of the already overworked hospital force. A small dispensary in the school would make a resident Chinese nurse possible. Vaccination parties, once a year, infected chilblains to be dressed every day in winter, etc., etc., all must be done in the small room which goes by the name of the principal's office which is anything but—

We have just been having our spring rainy season when it is not possible to have organized outdoor sports every

day. The only places in which the girls have to pass their spare time out of school hours are the class rooms and dormitories, not even a "gym" where they can enjoy daily necessary exercise. Do we need a new building at Saint Agnes's? Out of the special given last year \$3,500 was designated for this purpose. At present rate of exchange and cost of materials it is not possible to build the same structure for less than twice that amount. In the case of wood and roofing prices have just doubled within the last two years.

Out of that same special \$4,000 was given for a house for foreign workers. That house cannot be built for less than \$7,000. At present we are living in a house five minutes' walk from Saint Agnes's School which belongs to the head master of Saint Paul's boys' school, who is now in England on leave of absence. This makes supervision doubly hard and social intercourse almost impossible as the Chinese girls and young women cannot come to the boys' compound. Should the owner of the house return this fall, which is not at all impossible, where are the present occupants to live, it being the only vacant house on the compound? There are also three new women workers to be housed next year. *Where?*

The plans for the above mentioned buildings are completed but it is not possible to give out the contract until we have the money. Therefore, everything is at a standstill. The practice school and gymnasium for which \$1,500 was given last year can, for the present, be postponed but the school building and house are an *absolute necessity*. Will the Church at home send us the additional sum to make them possible?

This appeal is to you who are already interested. Will you not help to move others to respond to the great and overwhelming need of the women of China.



THE FACULTY OF THE SOUTHERN CROSS SCHOOL

SOUTHERN CROSS SCHOOL

By the Reverend W. M. M. Thomas



ORTO ALEGRE is the capital of Rio Grande do Sul, the southernmost state of Brazil. Its latitude is thirty degrees south. It has a population of 125,000 and is the commercial and educational center of the state. In Theresopolis, an attractive and healthy suburb of the city, a large lot was secured for the location of the only boarding school of our Church in the Southern Hemisphere.

This school began on a small scale, as most schools do. During four years it was housed in rented buildings. As a result many difficulties were encountered. Big lizards, three feet long, lived under the dormitory; opossums lived in the roof; ants and rats everywhere. Rats ate even the buttons off the boys' clothes. One day a father, coming to visit his son, asked to see his room; imagine his surprise at seeing, coiled up in the corner, fast asleep, not his son, but a huge, venomous snake! These were small troubles. The selling of two of the four rented houses was greater. A school building became a necessity. Necessity is the mother of invention. Plans



SOUTHERN CROSS SCHOOL, PORTO ALEGRE

were made, good people gave, the lot was bought, the school building was begun in October, 1915, and was ready for occupancy in April, 1916, when school was opened in it.

The grounds contain about seven acres. They have a frontage of about 900 feet on one street and 350 feet on another. The other two sides of the rectangular lot are bounded by a small stream of water. The lot contains what is considered to be one of the best orchards in the state. The fruit trees are of many kinds: oranges, lemons, limes, tanegrinas, citrous, grapes, pears, plums, loquats, quince, grape-fruit, abacate, Japanese persimmon, peaches, guavas, aracas, pomegranates and specimens of other semi-tropical fruits. The orange and lemon trees give enough for the boys to eat. The peaches, pears, and plums ripen during the holidays and last year sold for nearly a thousand dollars.

There is a building on the grounds that has served thus far as the headmaster's residence. It is solidly built but inconveniently arranged. It needs an extra wing so as to give a large

study and reception-room that the boys may feel at home when they visit the headmaster, and a private parlor so that the headmaster's wife need not receive guests in the dining-room.

The new edifice is well built of stone, brick, and the best grade of lumber. It is conveniently arranged for a boarding-school for forty boys, all departments being housed under the same roof. On the first floor there is a large, airy dining-room, good kitchen, storeroom, storage-rooms, bathrooms, and a long room used temporarily as a chapel; on the second floor are study and classrooms and two apartments for married teachers; on the third floor are four double, thirty-two single, and a teacher's room.

The school possesses only the furniture that is absolutely necessary and practically no equipment for scientific teaching. It ought to have better facilities for teaching physics and chemistry, and some typewriters for the course in bookkeeping. Some day a good printing press would extend our influence and add to our usefulness.

There is a full primary and secondary course, with special emphasis laid



GENERAL VIEW OF PORTO ALEGRE

on the sciences in accord with national school schedules. All instruction is given in Portuguese, and modern languages are taught so that the boys can speak them. More stress is laid on English and French than on other languages. French is required for entrance into any of the higher institutions. The textbooks have been chosen with great care and the course is second to none in the state.

The boys come from all over the state and some from as far as Rio de Janeiro, five hundred miles away. They come from all classes and from many races. There are among them Brazilian, Portuguese, English, German, and Austrian, rich and poor. They come from country and town.

At the present time there are two American missionaries, the Reverend Franklin T. Osborn and myself. The Reverend Armaldo Bohrer lives in the school building with his family. The Reverend João Mozart de Mello lives in town, has charge of the

church at Viamão and teaches Portuguese and French. Mr. Carlos Hohlfeldt, married to the matron, lives in one of the apartments in the school. Messrs. João Sarmento, Mario Weber, Alberto Blank, Cyro Mena and Edgar Dunstan, all trained in the school, are assisting in the work of teaching. A candidate for the ministry, Attalicio Pitthan, is our very efficient bookkeeper. All these with two exceptions are communicants of the Church. Of the two exceptions, one intends to join the Church, the other is a son of a Baptist minister.

The choosing of men in such close sympathy with Church ideals is our definite policy. Thus and thus alone can we instil Church teaching into the hearts and minds of the boys, and doing this is what justifies the existence of our school in Brazil. We have found that it is necessary to choose teachers with all care and with strict reference to Church affiliation, and if we content ourselves with a slow, and

none the less sure growth, it will be possible to secure a teaching staff such as our plans call for.

In addition to those mentioned we have secured the services of a first-class science teacher, a music teacher, and Lieutenant Lamego, with two assistants, gives military instruction.

If it be asked whether there is any real need of the Southern Cross School, one begins to think why boys are sent to it. For boys from our own Church families it is the only school where instruction tempered with religious and moral training such as boys ought to get can be obtained. Parents of other boys send them because they believe that the care, general oversight, moral training, food, accommodation and instruction are superior to that gotten elsewhere.

Self-support should come just so soon as in the course of natural development the capacity is increased so that we can receive eighty boys, or double our present capacity. This year's budget calls for an expenditure just equal to the calculated receipts from the boys. We also count on no receipts from outside sources. The salaries of the clergy employed at the school and some scholarships are contributed by the home Church; it is also true that this school actually gave, in 1916, discounts to Church boys to the value of \$4,000. It will be seen that the school is already practically self-supporting and even doing a fine work in educating the sons of the Church at greatly reduced rates. We have put up this year, with money received from boys, a fine shed eighty feet long and twenty-five feet wide to be used as a gymnasium and recreation shed.

Our plan has been to have for the boys such Bible teaching and religious worship as will appeal to them, not setting them against but putting them in sympathetic touch with the Church. They have family prayers morning and night and Sunday-school and regular services on Sundays. Bible

instruction is given in all classes. In this way it will be seen that any boy who stays a number of years in the school will get a very thorough course of Bible instruction. All classes are twice a week and at the same hours.

There have been isolated cases of boys who preferred not to study the Bible, also of parents, who advised their sons to do all that might be required of them, but not to allow themselves to be influenced by the religious teaching. Other parents have said, before their sons, that it made no difference what religion they were taught as they would probably give it up anyway by the time they came to be men. These are exceptions. It is really inspiring to hear the boys join heartily in all the responses and take part in the singing of the hymns. They take, on the whole, I think, more interest in Bible study than in any other.

Where there is success and progress there must of necessity be pressing needs. We need a field just across the street. It will do for two football fields, tennis courts and building lots for two teachers' houses. The position just in front of the main building would make it of great value as a piece of school property, and it can be put to immediate use as ball grounds and to future use as building lots. The lot is held now at \$6,000, but could probably be bought for less. If Brazilian exchange goes up, it will cost more.

There should be established a course of instruction for English-speaking children. If the right kind of teacher could be found this department might be self-supporting from the time it was established.

The headmaster's house needs an addition not only to make it comfortable but to make his work more efficient.

Our success is so assured that a new dormitory should be put up just as soon as funds can be secured. This, more than anything else, would bring self-support and double our influence.



EAST DORMITORY, SAINT PAUL'S COLLEGE

PROGRESS AT SAINT PAUL'S COLLEGE, TOKYO

By the Reverend Charles S. Reifsnider, LL.D., President



THE present college extension, which is just reaching completion at Ikebukuro, might be styled the first stage in the development of a new and greater Saint Paul's.

It is believed that the establishment of a university after the American, as contrasted with the German, school of learning would be, at the same time, an instrument for better international relations and closer friendship between Japan and America, and be of distinct assistance to the cause of general education in Japan.

While it may be argued that Saint Paul's is only a private—i. e., neither a national nor a governmental—educational institution and the plan for its development seems to have no greater claim upon our serious consideration than various other impor-

tant problems of the Church and of the country, yet if we but think of the work it is now carrying on and of the mission it is destined to fulfill in the future, we shall be impressed by the vastness of the sphere its influence may affect.

Several years have elapsed since this expansion movement was set on foot; and the construction of its new buildings at Ikebukuro began only to be suspended. But the delay was partly due to misunderstandings as to certain terms in contract between the college authorities and the builders, and partly to the difficulties and in some cases impossibilities of importing some of the building materials from America. These obstacles having already been overcome and the work resumed, it may now be expected that the first group of buildings will be completed by next spring, provided nothing unexpected happens; and after that the construction of the additional dormitories and a gymnasium which form the sec-



GENERAL VIEW OF NEW BUILDING, SAINT PAUL'S COLLEGE, AUGUST 1, 1917
Beginning from left to right: Chapel, Academic Building, West Dormitory

ond group, may without much difficulty be started. When these are all completed, we will see a splendid cluster of buildings really worthy to be the home of higher learning.

Although Saint Paul's is styled a *Daigaku*, it is of the grade of an American college, with poorer equipment and provisions for instruction. It is therefore perfectly natural and most appropriate that a new move should be proposed for a Saint Paul's University with perhaps a lesser number of departments, but of the same standard and dignity as those of the Imperial Government Universities. We want to make of Saint Paul's a *bona fide* University. When we think of the future of Saint Paul's, we are deeply impressed by the vastness of its possible sphere of influence. When the new move for Saint Paul's is successful and its ideal realized, it will become a glory to Christianity in Japan, a source of blessing to a vast number of young men as a center of profound learning and a nursery of lofty character, while it will be an indirect medium for the diffusion of Christian teaching among the Japanese. May God grant that this noble work shall be accomplished.

There is one phase of the work which the new Saint Paul's is to attempt that has not occurred to many of our friends, and yet those of us who are on the spot and have had the actual experience deem it to be one of the most important missions which Saint Paul's will have for the nations which are most directly concerned.

As an instrument of better international relations between Japan, China and America the scope of such a university is unlimited. In the new university extension a department for Chinese students is contemplated which will be of undergraduate and graduate grade. Such a department will care for many of those Chinese students who are coming to Japan for their education along Western lines and who will in such a university be imbued with the highest ideals of Japan and America and will make for that true co-operation of the three countries which is necessary if Asia is as a whole to be enabled to do her part for humanity in the comity of nations. Those of you who are primarily interested in the new Saint Paul's have set your hand to a task that is well worth doing.



1917 CHURCH DELEGATION, LAKE GENEVA CONFERENCE

LAKE GENEVA CONFERENCE

By Helen Hendricks, Secretary Continuation Committee

THE Lake Geneva (Wisconsin) Conference of the Missionary Education Movement, which was held July twenty-seventh to August fifth, had an attendance from our Church of eighty-one delegates. This was the third largest delegation.

The programme, as usual, was given over mainly to courses in mission study and special training in missionary work. We were well represented both on the faculty and among the speakers. Our faculty members were the Reverend C. C. Rollit, secretary of the sixth province, who gave a course on the *Bible as Missionary Text Book*, and Miss Grace Lindley, secretary of the Woman's Auxiliary, who taught a normal training class. The conference preacher for the second Sunday was Bishop McCormick of Western Michigan.

Much enjoyment was added to the camp life by the enthusiasm and good comradeship among the delegates. The largest delegation numbered twenty-four from Louisville, Kentucky.

Money was given for the purchase of a simple silver Communion service to be used by the Church delegates at future conferences.

For the working up of these delegations a continuation committee serves between conferences. Those elected for this year were:

President, Miss N. H. Winston, of Louisville, Kentucky.

Secretary, Miss Helen Hendricks, of Chicago.

Treasurer, Mrs. H. S. Dorsey, of Springfield, Illinois.

UPPER PART OF THE ENCAMPMENT
The ornamented tipi in the foreground is "Fulham Palace"



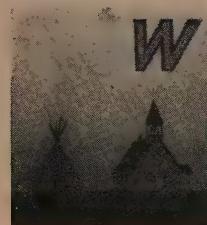


"THEY THAT DWELL IN THE WILDERNESS SHALL KNEEL BEFORE HIM"

THE TIPI AND THE CROSS

By Bishop Burleson

"They that dwell in the wilderness shall kneel before Him."



WHEN Bishop Hare adopted a seal for the Indian missionary district of Niobrara the chief symbol thereon was a Dakota tipi surrounded by a cross. It was both a prayer and a prophecy; the prayer has been heard, and the prophecy is being fulfilled.

When the diocesan automobile, bearing the bishop and his household, after a 350-mile journey westward across the state of South Dakota, reached the home of the Reverend Amos Ross on the eve of Saint Bartholomew, it stopped among the lights of a great encampment. For a mile or more, in a great circle, stood the tents which sheltered delegations from our nine Indian reservations, each lighted by a

flickering fire at the door, or the faint radiance of a candle within. For scores and hundreds of miles, by automobile, farm wagon and on Indian pony, they had come, camping by the way as night overtook them, to take part in the annual meeting of the Niobrara Convocation. It was a sight to stir the imagination and warm the heart, with its testimony to the influence of Christ's religion upon the lives of these people of the plains.

A rap at the door brought our host, the Reverend Amos Ross, who with his dear wife stands high in loving regard among our Dakota clergy—and a warm welcome, a satisfying supper and a most comfortable bed were ours at once. Practically all of the clergy and a large number of the catechists and helpers had arrived, together with some three thousand members of our one hundred Indian congregations.



THE PROCESSION OF CHOIR, NATIVE WORKERS AND

Our party, except the Bishop and Mrs. Burleson, found accommodations in the ceremonial tipi which had been erected for the bishop's use. Its many occupants humorously named it "Fulham Palace", while the large and comfortable room occupied by the bishop was dubbed "Lambeth". Every thought and care had been given to our comfort, and we rested well after a long journey.

An Indian encampment of thousands is an unexpectedly quiet spot—except at five a. m., when industrious persons began to chop and split wood for the morning fires. But it was good to wake early in the high, clear air of the Pine Ridge Reservation, and to find the promise of a perfect day. Weather is all important, for all meetings and services must be held in the open air.

Our little chapels would not accommodate one-tenth of the congregation. In the center of the great circle a large booth had been erected, with provision to seat six hundred on hewn logs and planks. The roof was thatched with pine boughs, the altar from the church was installed in the primitive sanctuary, and an altogether appropriate and comfortable place of worship resulted.

Here for three days almost continuous services and meetings were held. It would be impossible to describe them in detail, and a better general impression can be given by dwelling on some of the "high lights". Pawnee Leggings, the camp crier, was easily one of these. An active little old man, in whose wrinkled face sparkled a pair of bright eyes, he was to be seen everywhere, on foot or on



CLERGY LEAVING THE CHURCH

horseback, sending his clear, ringing call abroad to summon the people to prayer or conference. The two braids of his long hair, hanging over either shoulder in front, were tightly wrapped in long strips of red flannel, tied in streaming bows at the end of each braid; and his beaded moccasins and many-colored belt, together with his wand of office, helped to make him a striking figure.

The opening service on the morning of the Feast of Saint Bartholomew was one of the great events. The choir, native helpers, clergy and bishop—nearly one hundred in number—gathered in the church and marched a quarter of a mile to the booth. From every side of the encampment the Dakotas gathered, each group led by the banner of their reservation, and

marched in good order to their seats in the booth, after which the procession entered singing a hymn. The preacher of the day was the Reverend Dr. P. C. Wolcott, of Highland Park, Illinois, and thereby hangs an interesting tale. Thirty-eight years ago, a young man fresh from the seminary, Dr. Wolcott took part in the first service held among the painted, absolutely heathen Indians of the Pine Ridge Reservation. It also was held on Saint Bartholomew's Day. For two years the young priest labored among them, expecting to give his life to the work, but family matters called him East for a time and he was never able to return. After thirty-six years, again on the morning of Saint Bartholomew, he arrived to preach the convocation sermon, and found himself on a reser-



Groups ready to march to service



Women's tent while the offering was being taken



The feast, Sunday at noon. In the foreground to the right is an Indian woman leading her blind husband



PAWNEE LEGGINS, THE CAMP CRIER

vation whose communicants now number fourteen hundred, and which is strong enough to act as host to a group of people larger than the membership of the General Convention, including the Woman's Auxiliary.

Not far from the booth was erected the tent of the women, and here, except during services and united sessions of the convocation, business and conference sessions were held. The most interesting of these took place on Saturday, when the delegates from our chapels brought the offerings which they had been gathering. At ten o'clock we began to count—the bishop and Dr. Ashley, Miss Mary Peabody and Mrs. Burt—and at 5:20 the task was finished. Each gift was laid in the hand of the bishop by some one specially delegated, together with a list of the purposes to which it was to be devoted. The roll-call was picturesque, revealing the presence of Annie Bobtail Horse, Agnes Quilt, Helen High-Hawk, Elizabeth Comes-Again, Rebecca Broken-Leg, Emma Good-Weasel, Mary Fire-Thunder, Fanny Hollow-Head, Mary Runs-on-Edge, Nora



DR. WOLCOTT, THE BISHOP, AND THE REVEREND AMOS ROSS

Mr. Ross's home is in the background



THE BOOTH WHERE THE SERVICE WAS HELD

Jumping-Thunder, Emily Whirlwind-Soldier, and many others. Some of the gifts were large in amount, but the majority were made up of a number of small items; nevertheless, at the end of the day over \$4,416 in gifts had been received and recorded—an unprecedented record.

Sunday brought its significant events. Again in the morning the marching hosts overflowed the place of worship, followed by the long procession of catechists and clergy. The Reverend William Holmes, our Dakota priest at Santee, preached an ordination sermon, and two catechists, Henry H. Whipple and Charles King, were advanced to the diaconate. The music was inspiring, and in spite of an unpleasantly high wind, many persons from the surrounding country as well as the encamped delegates were in attendance. At noon the convocation was entertained by the people of the Corn Creek District; seated in a great circle, with the baskets, kettles, boxes and boilers of food in the center, hundreds were served quickly and cleanly—and the food was good. The or-

ganization and cheerful efficiency shown throughout the convocation were remarkable.

On Sunday afternoon there was confirmation. The bishop had been unable before this time to visit this remote reservation. He therefore asked the clergy to bring their candidates together as far as possible at the time of convocation. The result was a class of ninety-seven, the large majority adults, and many of them old men and women. Just at the opening of the service there was a moment of anxious excitement. Through some unknown cause a prairie fire started a few hundred feet north of the booth and came sweeping down, driven by the fierce wind. Had there been few to oppose its progress the result would have been disastrous, but fifty men, springing from their seats and plucking pine boughs from the roof of the booth, made short work of the threatening danger.

On Monday morning the men made their offerings and a few additional amounts were brought in by the women. All the gifts made were

offered on the altar at the closing service, which took place at 10:30. The total amount given was \$5,623.28. This was a very great increase in the offering of the women, while that of the men practically doubled. These offerings were almost entirely for purposes outside their own congregations, contributions as large or larger having been made at home for local needs.

The closing service was marked by extreme simplicity and deep feeling. The bishop expressed his personal gratification and thankfulness for the good success and fine spirit of the convocation, and voiced the appreciation which all felt for the kindly hospitality shown. The offerings were then presented, the doxology sung and the bishop said a few prayers commanding the work and workers of the deanery to God's loving protection; the benediction was pronounced and this meet-

ing of the convocation passed into history.

During the morning the tents had begun to disappear, and after the mid-day meal the encampment melted away like snow-flakes in May sunshine. Tents, cooking utensils and families were bundled into wagons for the homeward journey, and by night little trace was left on the swelling breast of the broad prairie to tell of the thousands who had sojourned there.

The Niobrara Convocation is an event unique in the life of the Church, and the few visitors from the outside world went away deeply impressed with the earnest devotion, the simple faith and the generous kindness of our Dakota Churchfolk. Certainly no finer courtesy or more cordial hospitality could have been shown anywhere than was exhibited here among the Ogalallas of Pine Ridge.



HOMEWARD BOUND

"Tents, cooking utensils and families were bundled into wagons for the homeward journey"

NOTES ON AUTHORIZED APPEALS

The Board of Missions has authorized a number of special appeals. Notes regarding some of these will be found on this page from month to month.

Saint Timothy's Church, Tokyo. About \$250 has come in in answer to this appeal during the last month. The total now in hand is \$536.

Saint Agnes's School, Kyoto. The treasurer of the fund, Miss H. P. Houghteling, reports that to September first \$46,766.76 has been received in cash or pledges.

Saint Paul's College, Tokyo. The committee reports that a luncheon will be given to Viscount Ishii and the Japanese Commission on September twenty-ninth, which will be attended by a number of prominent New Yorkers.

Kumagaya, Japan. During the month a little more than \$300 has come in for this work in which the Reverend R. W. Andrews is interested and for which he is appealing. We hope to have an article next month describing this work.

Porto Rico. Very little has been done in the matter of special appeals which the Board has authorized for various places in Bishop Colmore's district. The bishop will be in this country during November, however, and will be open to appointments.

Shitaya Mission, Tokyo. The last special authorized by the Board of Missions—\$10,000 for the work which is being carried on by the Reverend P. K. Goto—has not received the response that it would have, had there

been some one in this country to make a special appeal. However, despite the fact that it has been summer and many people have been away from home, a beginning has been made and to date the treasurer has received \$436. An article describing this particular work, which is of the utmost importance, was given on page 543 of the August issue of *THE SPIRIT OF MISSIONS*. We commend this article to your careful consideration.

The Church General Hospital, Wu-chang. "There is something doing now. A forest of poles meets my eye, for the contractor is getting busy and the dirt is actually flying from the trenches. The contract calls for the completion of the work in twelve months, less rainy days; and we have given the contract for the whole building, less the V-wings on the men's side, which are to be included in the given price if determined upon within three months after the signing of the contract. I hope we shall have word of enough money for this part by that time."

Of the \$160,000 needed, \$108,000 has been received in cash and \$5,000 more is pledged.

Southern Cross School, Porto Alegre, Brazil. The actual figure received stands as it did last month at this time. In his report for the year, Bishop Kinsolving uses a large proportion of his material to emphasize the value of the Southern Cross School. (See also article on page 679 of this issue.)



SAINT MARK'S INDUSTRIAL SCHOOL, BIRMINGHAM, ALABAMA

A LITTLE LEAVEN IN A LARGE LUMP

By the Reverend C. W. Brooks, Principal



UCH an appellation is not a misfit when applied to the work of Saint Mark's Industrial School and Mission in Birmingham, Alabama. In a radius of three hundred square miles with a negro population of one hundred thousand it is the only voice bespeaking the Church's teaching and ways to this vast number of souls for whom Christ died and whom Christ would raise to higher ideals of Christian citizenship.

Work at Saint Mark's was begun twenty-four years ago in a rented room, with eight children in attendance and two communicants. It was

carried on by a lay-reader—C. V. Auguste—a Jamaican, well schooled, while the oversight of the work was assigned to the Reverend J. A. Van Hoose whose earnestness and enthusiasm have continued with the work ever since.

The work was started without a single dollar in the treasury. Chairs were rented and the Prayer Books and Hymnals were borrowed from a parish church in the community. From this humble beginning the work has grown steadily, and to-day there are 147 communicants and 318 pupils enrolled in the school with eight teachers. From a rented room it has grown to a property valuation of \$48,000. Eleven grades are taught in the school with industrial features throughout. The boarding department is self-sustaining.

In its curriculum the school correlates literary, industrial and religious



ONE OF THE DOMESTIC SCIENCE CLASSES

As in all schools of this character domestic science is emphasized. Similar pictures to this could be repeated indefinitely as there are classes in many branches which are of value to those helping in their own homes or elsewhere

education. The school is opened daily with the Prayer Book service. The Bible and Book of Common Prayer are made the basis of ethical teaching. In the industrial department cooking, sewing, laundering and practical lessons in housekeeping are taught. School extension work has been introduced with some degree of success by neighborhood visiting and encouraging home-gardening. During the past year the school registered ninety home gardens. As further indication of the school's usefulness twenty-four of its graduates are teaching in the state, while scores of others, both graduates and undergraduates, have useful employment or having married, are a credit to home-making.

Like other schools of its kind, Saint Mark's has done its work dreadfully handicapped by lack of funds. There is at present a floating debt of eight

thousand dollars—about half of this amount was occasioned by fire which destroyed the building about twelve years ago. The trustees are making an earnest effort to cancel this debt and relieve the school of its present financial embarrassment. The diocese of Alabama is realizing more and more its great responsibility towards this work. As an indication of its increasing interest, the last diocesan council raised one thousand dollars towards the floating debt and appointed a special committee to raise one thousand two hundred dollars more this fall. The school is now run in connection with the American Church Institute for Negroes and has its endorsement. The General Board of Missions has been an unswerving friend. Through its sympathy and aid the school has been able to do what it has done for the uplift of humanity.

THE FORWARD MOVEMENT

THE REVEREND F. J. CLARK, SECRETARY

ONE of the objections often raised to the use of the double envelope and the every-member canvass in a parish in a rural community is that the people live at such distances that it seems impracticable to work the plan. A report comes from a parish in Maryland which covers an area of one hundred square miles. With few exceptions the people are farmers and in moderate circumstances. They had a missionary campaign under the direction of one of our workers followed by an every-member canvass, twenty-one canvassers doing the work on August twelfth. Before this they had 231 subscribers for parish support and none for missions; \$861 was pledged for parish support by these subscribers but no pledges were made for missions. After the canvass they had 360 subscribers for parish support pledging \$1,400, or an increase of \$539; and 185 subscribers for missions, general and diocesan, pledging \$250 for this purpose—a gain of 250 per cent. The apportionments of this parish have always been paid but as the result of "begging". The work is now put on a self-respecting basis so far as the finances are concerned.

*

A church of 109 communicants in North Carolina has the following record for missionary giving: In 1910 they sent the Board \$7.30; 1911, \$5.30; 1912, \$50.00; 1913, \$25.60;

1914, \$52.91; 1915, \$118.08; 1916, \$197.00. Last year, 1916, their apportionment was \$125, which was exceeded by \$72. After their canvass, they increased their apportionment voluntarily to \$225, and now they have exceeded that increase \$100.

*

Be sure to read the article in an early issue giving an account of a remarkable campaign in Saint George's Parish, Mount Savage, Maryland. Not only were all offerings increased as the result of this campaign but mis-

sion study and confirmation classes, membership in the Sunday-school, and attendance at church services were also increased.

*

In outlining the year's work, we hope you are planning to

have your annual every-member canvass of your parish this fall or winter. If so, be sure to write to the secretary for our new literature. The advantages of having a canvass annually are many. Among them that of giving the parishioners a chance to revise their pledges; giving new members that have come into the parish since the last canvass an opportunity to make pledges; and keeping the lay-people in touch with the affairs of the parish. The full value of the forward movement plan cannot be realized without the annual canvass. This, of course, should be accompanied by careful preparation. Let us help you. We are ready to do so.

In planning the winter's work, be sure to have our new pamphlet No. 1109. A postal will bring it

FREE

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

THE question of the season during which Church people should focus their attention upon an intensive consideration of the Church's mission, is rather an important one. Of course, there is no season which is intrinsically unsuitable to the study of so fundamental a topic. Missions should be the foundation of all Christian living. But, as a matter of fact, intensive study must necessarily be of limited duration. The average person cannot concentrate indefinitely. Now it happens that two seasons of the Church Year—Epiphany and Lent—have proved to be of about the proper duration for effective mission study, and various considerations have led to the selection of the second of these seasons as the period for such study. I am by no means sure that these considerations are of determining value in view of other factors. Lent is pre-eminently the season for *self-examination*, *self-discipline*, for looking *inward*. Advent and Epiphany, on the other hand, are seasons of looking *outward*—of expectancy. During Advent we are looking forward to the coming of the world's King; Epiphany centers our thoughts and longings on the manifestation of the King to the Gentile world. What more suitable time could the Church have given us, during which to focus every thought and energy upon our responsibility for, and our share in, making Him more fully known, loved and served in our homes, in our several parishes, throughout our country, and in all the world. The General Board of Religious Education states the matter very clearly. By associating the study of missions with the Lenten season, it says "we shift the missionary note in the Church year from Epiphany, where it has for cen-

turies belonged, to Lent, where it does not belong. We are unconsciously breaking down the age-long emphasis of the Christian Year." The effect of this has been to create in the minds of many laymen the impression that mission study is a peculiar form of self-mortification to which their womenfolk submit during Lent.

I am told that social engagements, bridge-parties and the like, prevent many Churchwomen from joining in any serious thought or study except during Lent when "there is nothing better to do." I doubt whether this argument applies with equal force in the case of men. In attempting, therefore, to arouse in men an intelligent interest in the Mission of the Church, and to stimulate it by informal meetings for investigation and discussion—a task to which I am determined to bend every energy in the future—I can, at the very outset, steer clear of any association of this work with Lent, and connect it rather with the gladdest and most stirring period of the whole Church year, when the very air we breathe is full of the message of God to all the world, and when men's thoughts turn instinctively to "the true Light, which lighteth every man, coming into the world."



The distributing centre for lantern slides belonging to the Board, in the fifth province, has recently been removed from Chicago to Cleveland, where it is in charge of the Reverend John F. Keene, Trinity Cathedral, to whom, hereafter, applications for lantern-slides within the province should be addressed. Such changes are made in order that all may share alike in the accessibility of this material.

NEWS AND NOTES



THE VEGETABLE GARDEN, SAINT MARK'S MISSION, NENANA, ALASKA

THE vegetable garden at Saint Mark's, Nenana, Alaska, has flourished this season as will be seen by the above picture. In the mission field—especially where there are many children to feed—the garden is an absolute necessity and every bit of available space is used. Tortella Hall is the building to the left, Saint Mark's Hospital is at the right, and the large cache and general storehouse is in the center of the picture and stands behind the two other buildings.



UNDER date of July tenth, Mr. Robert A. Kemp of the Council of Advice in Hankow, writes: "You will be glad to know that although the doctors had a grave suspicion of a tendency to appendicitis in Bishop Roots' trouble, they have decided it is unnecessary to operate, at least, at present, and have hopes of a complete rest neutralizing that condition entirely. We are taking good care that the bishop shall have no worry of any kind whatever, and will let you know if there is any different development at any time."

AN interesting Indian convocation was held at Bena in the diocese of Duluth early in July. There were about fifty tents in the pine grove around the church with one and sometimes two families in each. At the opening service the church was crowded, about 125 partaking of the Holy Communion. Those in the choir as well as the organist were Indians. The services were all well attended and the people most interested. The convocation voted to meet at the same time and place next year.



IN a personal letter to one of the clergy in New York City who gave a set of Communion vessels for any point in the Alaskan Mission where needed, Dr. Wood writes that it was decided to use the service in the mission at Stephen's Village on the Yukon River. He mentions the interesting fact that the vessels were used for the first time by Bishop Rowe. If it had not been for this set there would have been no vessels for the service. From now on they will be used at this isolated point on the Yukon.

THE REVEREND E. P. ZIEGLER, Cordova, Alaska, is very much in need of a typewriter, the possession of which will greatly facilitate his work in handling correspondence. He will be very glad to hear from any reader of *THE SPIRIT OF MISSIONS* who has a machine to contribute.



THE seven hundred dollars voted to Oklahoma from the undesigned legacies in 1915-1916 was used, as intended, for the payment of a pressing part of the debt on King Hall, our Church House for women at the state university at Norman. It was a most helpful gift, stimulating other gifts for the purpose, so that we paid \$1,500 of the debt.



WORD has just come that it has been definitely decided to erect a church building at Cordova, Alaska, as soon as plans can be drawn and accepted. At present there is the Red Dragon Club House which is meeting the need of the men most acceptably but in the judgment of Bishop Rowe and Mr. Ziegler the time has come for a church building as such.



A S usual *The Alaskan Churchman Calendar* will be published for 1918. The edition is now on the press and will be ready for sale by October fifth. Hereafter the Reverend Guy H. Madara, who has recently been appointed as Bishop Rowe's chaplain, with headquarters at 418 Mutual Life Building, Seattle, Washington, will have charge of *The Alaskan Churchman Calendar*. The price is fifty cents, postpaid anywhere.



THE REVEREND C. E. BEACH, missionary-in-charge at Whirlwind Mission, Fay, Oklahoma, is greatly in need of a stereopticon for his work. As there is no gas or electricity at hand it will be necessary for

him to use either a gasoline or oil burner. If any of our readers has a lantern of this sort which he wishes to put to good use we would suggest that he write Mr. Beach for particulars.



THE need which Mrs. Biller mentioned in her article in the August issue for one hundred dollars to instal the shower-baths at Patterson School, district of Asheville, North Carolina, has been met. Not long after *THE SPIRIT OF MISSIONS* had gone into the mail a check came in from a generous Church woman of the diocese of Pennsylvania and the Reverend Mr. Dobbin has expressed his deep appreciation.



THE REVEREND C. EDWIN BROWN, Tecumseh, Nebraska, has sent in the interesting fact that recently a Presbyterian layman of the town gave him two hundred dollars and asked him to use it wherever it would do most good. He used it towards partial repairing of the church. The very fact that the gift came in that way and without condition has encouraged the people of Grace Church. There are other needs in Tecumseh and Mr. Brown would be glad to answer any questions.



THE REVEREND J. W. BARKER, of Western Colorado, has recently established two new missions. One of them is at Bedrock, and in writing of the first service there Mr. Barker explains it was the first one the Church ever held in Paradox Valley. One woman came ten miles and proposed to act as organist for the new mission; and after the service eight of the men present consented to be placed on the committee for the permanent organization of the mission. The first Church service in Dry Creek Basin was held a week or two after with thirty-three people present and every man in the valley was put on the committee and was willing to serve.

THEIR many friends throughout the Church will rejoice to know that as we go to press word has come of the birth of a son, Edgar Grafton, to Dr. and Mrs. Burke, Fort Yukon, Alaska, on September eleventh.

*

WORD has just come as we go to press that Deaconess McKnight after four months in the hospital at San Antonio, Texas, has been able to return to her school in Mexico City fully recovered and looking forward to a busy winter. An interesting description of her return has come to hand and we hope to give it in an early issue.

*

SEVERAL young men who have recently been appointed to our missions in China and Japan have been unable to go because they are within the conscription age. In reply to a question as to whether missionaries under appointment for the foreign field would be exempt, the War Department has replied that all drawings are to be made strictly by lot and those whose names are drawn must thereafter make their claim if they desire to do so.

*

MANY of our readers will recall Mr. S. T. Y. Seng, who came to this country last year from Boone University Library, Wuchang, China, to take a course of study in library work. On his return to China he took with him a quantity of exhibit material presented to China by the American Library Association. During April and May Mr. Seng has been lecturing on Public Libraries in Shanghai and Nanking to a total attendance of 3,000 people. In Shanghai especially much interest was aroused. The Kiang Su Educational Association—a government body—has asked him to return and hold a Library Institute. The association is to send invitations to other provinces to participate and to pay all expenses.

Boone University has sent another student to America this autumn to take the library course, Mr. T. C. S. Hu, son of Archdeacon Hu of Hankow. The director of the school of the New York Public Library, in writing of Mr. Hu's admission, says: "I am deeply interested in Mr. Seng and his work in China. . . . If they are to have democratic political institutions in China, they must have popular education, and therefore they must have public libraries as a part of that education. Our Library School here will always consider it a privilege to co-operate toward that end."

*

SOME time ago the Chief Bibliographer in the Library of Congress wrote as follows:

"In response to your inquiry of April 29, I would say that our Periodical Division had occasion to look up a similar question a short time ago, with the following result. This list includes only magazines which are still published.

"1805—*The Panoplist*, which changed its name in 1818 to the *Missionary Herald*, under which title it is still published.

"1815—*The North American Review*.

"1818—*The American Journal of Science*.

"1825—*The American Mechanics' Magazine*, which changed its name in 1826 to the *Journal of the Franklin Institute*.

"1826—*The Sailors' Magazine and Seaman's Friend*.

"1832—*The American Engineer and Railroad Journal*.

"1836—THE SPIRIT OF MISSIONS.

"The number of magazines published before 1836, but which have ceased publication since would probably reach hundreds of titles. I conclude that you do not want them.

"Very truly yours,

"H. H. B. MEYER,

"Chief Bibliographer"

THE LITERATURE OF MISSIONS

BOOK REVIEWS

The Story of Cooperstown. The Reverend Ralph Birdsall, rector of Christ Church. The Arthur H. Crist Co., Cooperstown, New York. Price, \$1.50.

A charmingly informal recital of the history of Cooperstown (N. Y.) and its environs, written by the rector of the parish whose clergy and members, past and present, have had large part in its making. "The ensuing narrative is a faithful record of life at Cooperstown from the earliest times, except that the persons and events to be described have been selected for their story-interest, to the exclusion of much that history is expected to contain. The dull thread of village history has been followed only in such directions as serve for stringing upon it and holding to the light the more shining gems of incident and personality to which it led." Any lack of incident or data is made up by the copious references to the works covering the particular time and subject.

The interest in the book from the missionary standpoint—and the reason for its review on this page—is found in the reference to the work of one or another missionary. The conspicuous figure is "Father Nash", who was the first rector of Christ Church and whose missionary zeal carried his influence far and wide. The problems of the frontier were his problems and the life of the woodsman was his life. "The manner of life among pioneers was crude. Bishop Philander Chase visited Otsego county in 1799, and gives a vivid impression of the more than apostolic simplicity of Father Nash's surroundings. The bishop found the missionary living in a cabin of unhewn logs, into which he had recently moved, and from which he was about to move to another, equally poor, inhabiting with his family a single room, which contained all his worldly goods, and driving nails into the walls to make his wardrobe. The bishop assisted the missionary in his moving, and describes how they walked the road together, carrying a basket of crockery between them, and 'talked of the things pertaining to the Kingdom of God.'

The book develops many interesting sidelights on the country which gave the background for the *Leather-Stocking Tales*. Chapter thirteen is of particular interest to the general reader in proving that Cooperstown is the birthplace of baseball.

The concluding chapter—Twentieth Century Beginnings—gives an account of some of the people who have placed their mark upon the village in recent times. Of particular interest to the Churchman is Mr. Birdsall's intimate picture of Bishop Potter and Doctor Lord.

Illustrated with seventy pictures, the book makes a most acceptable souvenir from the shores of Glimmerglass. An added fact of interest is in the actual publishing of the book by a local firm, so that the volume is in every sense a product of Cooperstown.

The Church and the World Papers. The S. P. C. K., 68 Haymarket, London, S. W.

A series of nine pamphlets published for the National Mission. They are most reasonable in price and practical in value. The series is made up of the following:

The Adventure for the Kingdom. The Rev. W. E. S. Holland. Price 2d.

Things As They Are. A survey of recent missionary facts. G. A. Gollock. Price 2d.

Young West and Young East. Ruth Rouse. Price 2d.

What Are Foreign Missions Doing? An imaginary tour round the world. Eugene Stock, D.C.L. Price 2d.

Some Objections to Christian Missions. Edwyn Bevan. Price 2d.

Islam and the Gospel. The Rev. H. U. Weltbrecht, D.D. Price 2d.

The National Mission and Mohammedanism. Canon W. H. T. Gairdner. Price 1d.

The Church in Earnest. The Rev. C. C. B. Bardsley. Price 1d.

The Missionary Sequel of the National Mission. The Right Rev. R. S. Copleston, D.D. 25 copies, 9d.

BOOKS RECEIVED

A Man's Pocket-Book of Religion. Reverend A. C. Bouquet, S.C.F. Longmans, Green & Company, Fourth Avenue and Thirtieth Street, New York. Price, 20 cents.

The Flag. A patriotic story. Homer Greene. George W. Jacobs & Company, Philadelphia. Price, \$1.25.

The Mexican Problem. C. W. Barron. Houghton, Mifflin Company, Boston, Mass. Price, \$1.00.

The State and Christian Missions. Archbishop of Brisbane. S. P. C. K., London. Price, 1d. net.

Childhood, Boyhood, Manhood in the Life of a Church. Reverend Dina Nath. S. P. C. K., London. Price, 1d.

Hurrah and Hallelujah. Dr. J. P. Bang. George H. Doran Company, New York. Price, \$1.00.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Trinity Church, Alpine, Alabama, has begun its existence by sending a check to the treasurer of the Board of Missions. The priest in charge, the Reverend Charles K. Weiler, of Talladega, Alabama, says:

THIS is a new mission organized in May, the membership composed entirely of farmers located "up in the hill country" some eleven miles from Talladega. We are building a very pretty little chapel of rock and marble gotten right on the church lot. Do you know of anyone who might give us a bell? The congregation are scattered over a radius of five miles.



In a personal letter, dated June 24, Dr. Grafton Burke, of Fort Yukon, writes:

TODAY since we have opened the hospital we have had nearly seventy cases including a number of white people from up and down the river, among them two white women from Circle. To date my clinic at three o'clock in the afternoon records 690 patients, and right now to the rear of the hospital we have a line of tents with tuberculosis patients, three of them children. That reminds me, if any should inquire as to the needs of this work, will you please let them know that tents 10 x 12 for tuberculosis work are greatly in demand.



The importance of plainly written labels on all packages sent to our various missions is emphasized by the following letter from the Reverend John A. Staunton, Jr.:

WILL you kindly allow us to acknowledge, with many thanks the Christmas, 1916, gifts which were received at the Mission of Saint Mary the Virgin, Sagada, Philippine Islands, from Saint John's Church Junior Auxiliary, Section II. A card was enclosed with the package with delightful

Christmas greetings and love to all but, unfortunately, there was nothing about the package to identify the town or city in which Saint John's Church is located. We are deeply grateful to our friends and take this as the only means of acknowledging our thanks.



Note was made in the September issue of the Reverend C. E. Snavely's death in Cuba. A few months ago, in a personal letter, Mr. Snavely gave this vivid picture of conditions near La Gloria during the recent trouble:

FOR over a month we have been surrounded by armed bands of revolutionists, did not receive any mail or could not send any during that time, nor do we know when we will be able to send any mail to the United States. They have prevented these people from sending their fruit away, or food supplies from reaching us, and our supply has run very low, but no suffering as yet. They have robbed the Americans of horses, saddles, clothing, bedding, groceries, completely cleaned out some houses. They threatened to burn this town several times, and the other day perhaps would have done so, but this morning a company of government troops arrived. At present we have about thirty soldiers here and some are patrolling their beat right near our window. They did not bother us at the rectory, and all our property here is safe so far.

Today we received some mail that came on a transport to Nuevitas and was sent to us by order of the commander of a United States gunboat. How good it is to see a letter and newspaper from home again! Am sending letters by a friend who is trying to run the gauntlet and get to the States. It may be some time before they reach there.

The Reverend Royal H. Balcom, Warden of Saint Michael's Mission, Wind River, Wyoming, sends the following:

SAINT MICHAEL'S MISSION for the Arapahoes is about to begin its school year. Much clothing must be furnished for the children. Our need is very great at just this time. In this part of Wyoming the temperature often reaches forty degrees below zero.

We need stockings and warm under-wear for boys and girls—sizes 6 to 16; overalls and shirts for boys—sizes 6 to 16. Bolts of outing flannel and gingham will be very acceptable. Are there not many throughout the Church who would gladly send me five dollars to purchase a blanket which will keep warm all winter one Indian girl?



Many readers of THE SPIRIT OF MISSIONS have been keenly interested in the success of Saint Timothy's Mission, Tanana Crossing, Alaska. The following brief note has just come from the Reverend F. B. Drane, priest-in-charge of the Tanana Valley Mission. We have Mr. Drane's promise of an article in the near future.

ON Thursday, the 26th of July, the steamer *Reliance*, the best light draught steamboat in Alaska, left Chena with the supplies for Saint Timothy's Mission aboard. The building materials for the new mission buildings at Tanana Crossing were picked up at Salchaket, where they had been put off last fall by the ill-fated steamer *Atlas*. The trip was safely made up the dangerous river to Saint Timothy's, and so we can thankfully report that our freight for the coming year has been safely landed at its destination.

The total cost of shipping up this freight was \$1,619.62, which was for eight tons at the rate of \$200 per ton. Of this amount we had \$550 on hand from specials of last year and those that have come in during the year. In other words to land the freight for Saint Timothy's Mission, Tanana Crossing, we were forced to borrow the sum of \$1,000.

In writing from Roswell, New Mexico, under date of July 31, the Reverend Edward S. Doan gives this interesting account of a recent missionary trip:

JUST a little note from this section of New Mexico. The writer of these notes started out early Monday, July sixteenth, for Glencoe, New Mexico. It is a fine ranch center about seventy miles west of Roswell. It is a beautiful location in the foot-hills of the White Mountains. They have a post-office with a store connection, and also a good schoolhouse at Glencoe. The people are scattered around on numerous ranches, and special services are held from time to time in the little schoolhouse by trail-hitting evangelists of various faiths. The Church's full message had never been presented to the people at Glencoe until the recent mission was held by the missionary located at Roswell. We expected to begin the mission on Tuesday evening, but a heavy rain (and a very acceptable one) prevented us. The mission began on Wednesday night, continuing every night during that week and closing on Sunday, July twenty-second. Besides these night services we had two Holy Communion services, and one baptism. The first Communion service was held at the home of Mr. James Tully, the postmaster and state senator of Lincoln County. Mr. Tully's mother was able to be at that service. She is ninety-two years of age. The second Communion service was held on Sunday. In the afternoon, two children were baptized. This is the first mission ever held by the Episcopal Church in these parts, and we feel sure it is the opening wedge for larger work and service. Half the congregation each night was made up of real men who know how to throw a rope and hit the mark. The missionary tried to do the same, figuratively speaking, and these same men listened with rapt attention. We hope a regular mission will be organized there soon.

How Our Church is Caring for People of Other Tongues in Our Midst

I. JAPANESE MISSION WORK IN SEATTLE

By the Reverend Herbert H. Gowen, D.D.

I. Some General Facts

THE state of Washington has within its borders some nine thousand Japanese, of whom more than half live in the city of Seattle. Elsewhere in the state they are scattered in logging camps, canneries and fruit farms. The general tide of immigration has, of course, now been stayed, but the admission of "proxy brides" is leading to the gradual building up of families and the number of Japanese children is rapidly increasing. Consequently, instead of dealing as once with a rapidly changing population of adult males, we are now face to face with a growing population of settled folk who are looking upon America as their home.

One need not emphasize the force of the appeal contained in such a fact. The various elements of our civilization are already making their response. Our public schools and universities are doing splendid work in teaching our language, literature and political system. Our chambers of commerce are doing the utmost possible to extend the good feeling between the Occident and Orient which is necessary for the promotion of trade. Large sums of money and skilled missionary workers are being employed by the larger denominations of Christian people. It is recognized by the various missionary boards that the convert here is, by the happy force of circumstances, two or three generations ahead of the convert made in the Orient.

The question is therefore a very pertinent one: What is the American Church doing and planning to do towards fulfilling her double duty of taking care of such converts as come to us from the Japanese field and of promoting the evangelistic work amongst the heathen in our midst? It will be seen that this duty bears not only upon the spiritual interest of the Japanese, but even more strongly upon the integrity of our American Christianity.

II. The Work in Seattle

I have just come from an appointment with a contractor at our Japanese Mission to get an estimate on the cost of removing a partition and making such other alterations as may nearly double the accommodation for our services. It seems only the other day we had to displace another partition for the same reason. Our work, in fact, is largely the taking down of party walls and I trust even this hastily written article may serve a similar purpose. But the mention of improvements takes me back to the small beginnings of some ten or eleven years ago. We were criminally careless in those early days of great opportunity. Communicants came from the Orient and attached themselves to the denominations or even relapsed into paganism, because we had nothing to offer them. So we began as best we could and the fact that we have been forced to change our quarters more than twice in order to acquire more



SAINT PETER'S MISSION, SEATTLE

The Reverend Cassilis Kennedy is standing in the center with Mr. Shoji at his left

room is good testimony that we did not begin too soon. Our progress under God has been due, first, to the earnestness of the Japanese themselves and to the splendid devotion of our lay-reader, Mr. Genjiro Shoji, who worked as long as he could for nothing and now only receives the bare pittance which enables him to give his full time to the work. I am glad to say that Mr. Shoji has now been accepted by the standing committee of the diocese as a candidate for deacon's Orders. The energy and practical good sense of the Japanese Committee has been in evidence in every forward movement. Improvements have been

initiated and paid for and more than half of the cost of sustaining the mission provided by the members of the mission.

Then we owe much to the small and devoted band of American women workers who are ever co-operating in teaching, visiting, assisting in the services and in ways too numerous to mention. If I mention specially in this connection Miss Gertrude Sanders it is because every one will recognize in her one who is loved and trusted by all within the mission and one who renders invaluable help as a point of contact between the mission and the diocese.

What may I say as to the work?

While I confine myself here to describing that which has its center in Seattle I must ask our readers to remember that there are other centers which promise good results. There is particularly good work being carried on at Taylor, where Mr. Paul Shigaya, working under the direction of the Reverend R. J. Arney, has founded a successful Sunday-school and day school. Also in Tacoma the Reverend R. H. McGinnis has used the experience gained by seventeen years' work in Japan with happy and fruitful results.

Here in Seattle we have two centers of work, the Mission House at 1111 Yesler Way and the Sunday-school and Settlement House at King and Ninth Streets.

1. The Mission House is a rented building which we trust may in good time be replaced by something we may call our own. It contains the rooms and office for the lay-reader, lodgings for some five or six of our young men and, above all, our chapel, which is now beautifully appointed through the loving gifts of those interested in our services. By screening off the chancel furniture we are able to use this room also for social purposes. Our services are as touching as they are interesting. We have Holy Communion regularly



GROUP TAKEN IN FRONT OF THE MISSION

Dr. Gowen, the author of this article, is the clergyman standing in the background

in the Japanese language with an average number of about fifteen communicants. We have also the regular evening services on Sundays and on certain week days. In the last convention we were able to report the baptism during the year of three men, two women and nine children. Since then we have received five others by baptism. A flourishing chapter of the Brotherhood of Saint Andrew holds its regular meetings and accomplishes effective work. We have at present just forty-five members of the mission resident in Seattle, of whom thirty-two (twenty-four men and eight women) are communicants. Mr. Shoji works hard at pastoral visitation but also engages in evangelistic work among non-Christians and frequently makes long journeys into the country to give instruction to enquirers.

2. The Sunday-school.—Over a year ago we found it necessary to rent additional premises for our Sunday-school work and were fortunate to find a suitable building which provides also

a playground in the adjacent vacant lot. This has been planted and cared for by a member of the mission and is used daily with pleasing results. There are about forty children attending our Sunday-school and a day school and kindergarten must soon follow. Our little ones take an honorable part in the Advent and Lenten offerings of the diocese and as to other results, let me give in Miss Sanders' words, the following incident: "Not long ago a little girl of two years was taken very ill. Her sister and brother were members of our Sunday-school. The parents did not know much about Christianity, but thought it was a good religion. While the little one was ill both Mr. Shoji and Miss Kinugasu visited the family often and told them of Jesus and finally the father and mother wished the sick child to be baptized. She was baptized and soon after the little one passed over to the other home. Mr. Shoji read the burial office and now the parents' spiritual eyes are open and they are so glad and happy to



MR. SHOJI

know of the tender love of God for them in the midst of this great sorrow."

3. Women's Work.—A year ago we greatly desired the assistance of a Bible woman who should be able to work among the women and children. We prayed about it and worked for it but had no money. Then we heard of Miss Kinugasu's willingness to come and while we despaired of finding the means of bringing her, her fare was paid by a Japanese who is not a Christian and she arrived. We have so far given her a meagre support by the voluntary contributions of a little group of friends, but are now overjoyed at the prospect of receiving a grant which will commence in November. Miss Kinugasu's work has already borne good fruit.

This is a bare and prosaic account of a work which grows in interest as we grow in sympathy with it. It sorely needs the prayers and practical sympathy of all Christian people. Properly guided, it promises the most far-reaching results. They are results which affect not merely the well-being of a few Japanese residents of Seattle or the statistics of the diocese of Olympia. They affect the whole future relations of Americans and Japanese, of the peace alike of Occident and Orient. Our converts are reacting for good upon us here. "The other day," writes Miss Sanders, "I heard a strong Churchman say he had learned much about the real presence of Christ in the Blessed Sacrament and how to make Him a living force in his life from a young Japanese boy. Upon inquiry I found the boy was one of our young men at the mission, although at the time the man did not know it." But the influence spreads far and wide. Our converts have been scattered among the States. I hear of them as influences for good in distant logging camps, at work in Montana, Alaska, Hawaii and, not least, in Japan itself. There is no limit to the possibilities of this seed-sowing and if the future peace of the world depends, as is sometimes said, upon the good relations of Japan and the United States, it is of inestimable importance that we should implant as speedily as possible the principle of the Christian faith in those who are now resident in our midst.

But we need vastly more support than we have hitherto received and a vastly stronger conviction on the part of our people that the "front line" both for aggression upon a militant heathenism and for the defense of those principles which have made our civilization strong is here on the Pacific coast. It is with no little shame that we contemplate the bare \$1,000 (half of it the gift of Japanese themselves) which we devote to this im-

portant work in the diocese of Olympia and compare it with the comparatively princely sums expended by the denominations. (Only the other day I learned that the Methodists of British Columbia spend \$23,000 for the men's work alone among Orientals in the province.)

In some parts of the Northwest the Church is waking up. The Canadian Board has appointed the Reverend Cassilis Kennedy for the oversight of Japanese work in British Columbia and they are already expending there seven times the amount we can count on here. With Seattle as the Japanese port-of-entry we are strategically situated as is no other place in the United States. May God grant us the foresight and the present grace to use the opportunity while "the fleet angel" is yet within our grasp!

III. Some Interesting Statistics

Dr. Gowen's article gives an example of how one diocese is trying to meet the situation. It must be remembered that the same problem found in Seattle is found in a great number of places throughout the United States but particularly in the far West. The following statistics are only some of a great many that could be gathered from any library or government report. They are enough at least to emphasize the fact that there is a very real duty which we of the western world owe to the Japanese who have been and are coming to our states. Supplementary figures and facts can easily be gathered by any who desire them.

One-half of the Japanese who are away from Japan are in the United States, and one-half of the Japanese in the United States are in the state of California. Prior to 1902 few Japanese came to this country. Unlike the Chinese, however, the Japanese very often bring their families and are generally desirous of becoming permanent

residents and citizens. They are not only wage competitors as are many other immigrants but they come here to make their home and compete with the white farmers and merchants. The question is sometimes asked why the Japanese do not stay at home. The question may be answered in many ways but it is interesting to know that while Japan, China and India make up one-tenth of the land area of the world they hold one-half of the population. In Japan the population averages about 350 to the square mile; in the United States as a whole we average about 122; along the Pacific coast the average is about nine. The question therefore naturally arises as to just how long Japan, to say nothing of the other countries, can be so confined. Here is one very pertinent reason for emigration.

In 1915 there were admitted to the United States 8,163 Japanese and 840 were deported. In 1916 there were admitted 8,711 and 780 were deported. From 1899 to 1916 inclusive, the total emigration of Japanese to the United States was 194,039. Of this number 190,413 came directly from Japan.

A mass of interesting details which cannot be given here for lack of space can be gathered from any library. Those we have given are at least enough to emphasize Dr. Gowen's point that there is a very real problem before the Church in this country, and that the problem is not confined to the Pacific coast but is one in which the whole Church should share.

IV. Some Ways In Which the Church Is Trying to Solve the Problem

In a space so limited as ours it is impossible to describe the various diocesan missions for the Japanese but it is interesting to remember that a portion of the general appropriation which the General Board makes to the mis-

sionary districts and the dioceses is being definitely set aside for this particular work in the dioceses of California, Los Angeles, Olympia, Sacramento and in the missionary districts of Honolulu and Utah.

(In Japan itself, the Church has definitely appropriated through the Board of Missions, \$90,000 in the district of Kyoto and \$135,000 in the district of Tokyo for the current year. Meeting the parish apportionment helps to pay this appropriation. Beside this pledged support from the Church at large, much has been contributed to various special needs in Japan.)

While the mission in Seattle has been used as an example in this case it must be remembered that the same work is being done in many another center. We chose Seattle simply because of its strategic position so far as this problem is concerned and because of Dr. Gowen's exhaustive information on this subject. As supplementary reading along this line we would recommend particularly the diocesan journals of those dioceses which are doing definite work for the Japanese. A great deal of additional material may also be secured from the annual report of the Board of Missions by referring to the reports of the bishops of those dioceses.

CLASS WORK ON "HOW OUR CHURCH IS CARING FOR PEOPLE OF OTHER TONGUES IN OUR MIDST"

PREPARATION FOR THE LESSON

A map of Japan should be taken to class and also have copies of *THE SPIRIT OF MISSIONS* on hand illustrating our Church's work in Japan. We would also suggest that the teacher secure the following leaflets from the Literature Department, Church Missions House, 281 Fourth Avenue, New York:

No. 300. The Nippon Sei Ko Kwai (Holy Catholic Church in Japan).

No. 301. What Shall the Future Be? (Saint Agnes's School, Kyoto).

No. 302. Five reasons for Saint Paul's University, Tokyo.

No. 327. "Help Wanted" (Saint Margaret's School, Tokyo).

They will be sent free on request.

THE FIRST FIVE MINUTES

Emphasize the general facts about Japan's position in relation to the United States and her crowded condition at home, of the desire for more knowledge of Western civilization and of the logical coming to our coast.

TEACHING THE LESSON

I. Some General Facts

1. Do you believe it is right to admit or exclude Japanese immigrants?

2. What specific problems are raised by the presence of Japanese in large numbers in any one place?

II. The Work in Seattle

1. What has been the result when numbers of our Japanese communicants have come to this country and found no active Church for the Japanese?

2. Tell as well as you can from memory the story of Saint Peter's Mission, Seattle.

III. Some Interesting Statistics

1. What is the general comparison between the proportion of population and territory in Japan and the United States?

2. What principle is emphasized by the fact that the vast majority of the Japanese immigrants have come directly from Japan itself?

IV. Some Ways in Which the Church Is Trying to Solve the Problem

1. In how many dioceses and missionary districts is a definite sum appropriated by the General Board to be used for work among the Japanese?

2. Tell of any diocese about which you know, which makes an appropriation for this work.

3. Is there a Japanese problem in your diocese, and if so, how is it being met?

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE PILGRIMAGE IN THE PROVINCE OF THE NORTHWEST

IT will stimulate all to a better keeping of our Pilgrimage to read such a story as comes to us from Miss Colby, our United Offering missionary at Saint John's Mission, Leech Lake Reservation, in the diocese of Duluth.

Our week in the Pilgrimage of Prayer was opened on the evening of July sixteenth by the Reverend George Backhurst, assisted by the Reverend Mark Hart, native resident deacon. The service was very well attended, both by the Indians and the white government employees. It was partly in English and partly in Ojibway. Many of our people came from distant points and camped near the church during the entire week. Mr. Backhurst explained the purpose of this Pilgrimage most carefully and the Indians were deeply interested in the "good talk". There was an excellent congregation present at each succeeding service, and the sermons, on the origin and continuation of our Church, were so forceful and simple that they held the attention of the Indians, who are, indeed, always good listeners and keen observers. Saint Paul's missionary journey to Britain, the establishing of the Church there and the transplanting of it to this country were especially interesting to them. The good men who have labored here—Bishops Whipple

and Gilbert, and our present Bishop Morrison, and the Reverend Messrs. Breck, Gilfillan, Appleby and Parshall—were all recalled, to our memory, and we were exhorted to continue the good work which they had so zealously begun.

Many were present to receive the Sacrament. At the closing service of the Festival of Lights, the church was filled to overflowing, and a deep impression was made upon all, as the truths they had listened to were brought home to them so vividly presented through the eye. In the procession the crucifer and flag bearer were the two young sons of the officiating priest, and as they entered the church to the tune of *Onward, Christian Soldiers* every eye followed them. The ceremony of lighting the smaller candles from the central light, the Light of the World, was watched with the deepest interest. "We understand better than we ever did before", was the remark I heard made by many.

The Indian convocation of the diocese occurred at Saint Matthew's Church, Bena, during this week, and on each day special prayers were said, and the Pilgrimage was explained to the Indian women present.

Preparations for Duluth's week had been begun so early as January. At the annual meeting, in June, a round

table discussion was held upon the subject of the Pilgrimage, with sub-topics—"The reactive power of prayer", "God's promise to answer prayer", "Examples of answered prayer", "How shall we plan so that each woman in the diocese shall have a part in the Pilgrimage?" "How shall we follow it up after next autumn?" A wonderful intensity of interest was shown in this discussion, and all present thought it the greatest thing ever had in their meetings.

Minnesota's week began with a corporate Communion on the Sunday, and daily week-day services were arranged at Saint Mark's, Minneapolis, and Saint John the Evangelist's, Saint Paul, different clergymen taking different days. Aside from these central services many of the rectors had daily services in their own parish church. At one of these, in Saint Paul's, Minneapolis, Bishop McElwain preached on the place and power of prayer in human life, especially as applied to present world conditions. Bishop Thurston of Eastern Oklahoma also spoke. All the clergy of the city were in the chancel, and the singing was largely patriotic—*Our Father's God, to Thee, The Son of God goes forth to war; Jesus shall reign.* The offering was for the Red Cross work. The service on Thursday, at Saint Mark's, Minneapolis, was for Red Cross workers, and was led by the rector of Saint Paul's, Minneapolis, who is chaplain of the Minnesota Base Hospital and expects to go soon to France. On Friday, Saint Peter's Day, a quiet day was held, which made such a wonderful impression that the clergy have suggested that the Auxiliary have two such days in each deanery during the year, in Advent and in Lent.

Such a report is surely an answer to the request that came from a Minnesota officer: "As our week for the Pilgrimage draws near I hope that you

will join us in praying that we may pass it on as bright or brighter than it was when we received it."

The reports of careful preparation come to us from diocese after diocese; the sympathetic interest and support of the bishop, the response of the clergy, the prayerful endeavors of the Auxiliary officers and committees repeat themselves again and again. From Iowa we hear,

The week for the Pilgrimage of Prayer in Iowa has come and gone, and we know that the prayers which ascended to the Throne of God from faithful hearts will bring great benefit to the women of Iowa and to the whole Church. Should we not have another year of prayer, we would earnestly suggest that one week in the year, possibly in Lent, be set apart as a special week of prayer for the women of the Auxiliary.

By July first we had fully entered upon our summer weeks. In her letter in the June number of *The North Dakota Sheaf*, Mrs. Hancock writes,

It seems a wondrous thought that over the whole land is passing this torch of prayer, kindling anew our faith and zeal. Let us see that we fail not to hold it aloft throughout our own state, even if it must be done at a time when by reason of the vacation period some of the faithful ones will be absent. I may add, however, that those who are away from home can surely add their prayers to ours.

And when the week had passed we hear:

Although it reached us in this vacation period when so many of our Church people were away at the lakes, still it was a truly blessed time for those who could avail themselves of these spiritual op-

portunities. Out here in our busy West so much of the emphasis of Church work has to do with the raising of funds, that it was a delight to emphasize the devotional side and leave money out of the question.

The Indian convocation occurring during the week, the bishop, the dean and the deaconess were absent on several days, and on the Tuesday Mrs. Hancock conducted the meeting at the cathedral, when brief talks on the seven topics of our intercessions were made by different women, and prayers selected by others were offered. On one day the Juniors of the cathedral met together, and on another the young women's recreation club listened to the story of the Pilgrimage and made their petitions.

On her return, Deaconess Knox led another meeting of prayer and told of the Indian convocation at Fort Berthold Reservation, at which she told the women of the Pilgrimage and asked them to join their prayers with those of their white sisters. What she said was translated by two or three interpreters into different Indian dialects.

At Larimore the lay-reader, a farmer, came several miles to hold the special service. From Wahpeton the president of the guild writes:

After conferring with the Reverend Mr. Walton we decided to hold services in the church every morning at half past ten o'clock. Our idea was to have seven ladies, members of the guild, each take one of the subjects (one subject each day) and I was greatly surprised at the beautiful way in which they all worked out their subjects. They always seem so afraid to speak in meeting, that I was prepared for a few words haltingly spoken. The meetings were a great benefit to us personally, aside from any blessing that

may come in answer to the prayers offered, for it showed us all what our women are capable of doing, if they only will. Every meeting was deeply spiritual, and I must mention again the way in which Mr. Walton co-operated. It was he who suggested having these services and each day he gave us some helpful thought as well as offering beautiful prayers. Again Mrs. Hancock writes:

The patriotic idea was foremost in our prayer week, as the Fourth of July was its central day, and it was in that week the President requested that attention be called to food conservation. We are doing all we can in North Dakota, in spite of adverse weather conditions, to raise everything we can and let nothing be wasted.

In Montana, Bishop Faber reminded the women that it was fifty years ago that month that Bishop Tuttle was sent to Montana and the Church established there, and special thanks for these blessings were offered during the week.

In *The South Dakota Churchman* for June Bishop Burleson commends the Pilgrimage to the clergy and women, "But not to them alone—it is a time when no call to prayer should go unheeded." Packages of leaflets were sent to the missionaries, one of whom writes, "Some of our people are away and others will be by July first, so I think the most we can do will be the gathering of the two or three in His Name." Another says, "I will enter most heartily into the Pilgrimage of Prayer, and believe it will be a great blessing throughout our beloved Church", while the missionary from Pine Ridge district writes, "Really in this field of many chapels and stations and so many week-day services it seems that the whole year is a Pilgrimage of Prayer."

The president of the Nebraska branch writes from Omaha, of the week beginning July fifteenth,

The Pilgrimage of Prayer was most helpful in the diocese of Nebraska. I was surprised beyond measure at the interest shown, not only by our own people but by outsiders. On two days intercessions were most faithfully kept from eight until five, and on the others morning services at ten were most wonderfully attended. The clergy were most helpful and co-operated splendidly. I feel sure the idea has only started here and will continue to grow. The Pilgrimage will be a lasting help in the diocese.

This happy result was largely owing to the committee on preparation, with its untiring chairman.

The daily papers were used to call attention to the Pilgrimage plans, and a class upon prayer was held, in advance, of which the leader says: "I can never tell the joy that it gave me. The women too were so helpful, and found much comfort in those gatherings in my room." When the week was past this same leader writes,

In this part of the country we expect very warm weather, and many are away; but the services were so well attended. While this keen interest was shown in the city, we thought we might be unable to find the same spirit and the will to do in the smaller towns; but our splendid Auxiliary leaders, with the co-operation of the clergy where it was possible, made us feel that the week of prayer was not only needed but greatly desired by the people. Many comments have come to us, some assuring us of very present help and of lasting benefit. May the last week of the Christian Year bring us joy and peace.

Nebraska and Western Nebraska issued the same notices and suggestions, and in Western Nebraska, also, use was made of the leading papers to inform people of these plans. In one parish, in the rector's absence, the senior warden held a Wednesday evening service; on Friday, in another parish, the church was open from nine to five, and one woman said she had never spent a more peaceful hour of prayer. The president of the branch expressed the wish that such a day might be conducted like the Three-Hour Service on Good Friday, "only all silent prayer, but for a ten minutes talk each hour on our work, to teach us how to pray". "It seems to me", she said, "most of us are like children studying; we don't know how, unless led."

In Colorado, Bishop Johnson arranged a series of week-day celebrations in the parish churches of Denver, while Dean Hart instituted the evening intercession in the cathedral, which closed each day. Miss Lindley was in Denver in the midst of this week, and conducted a Junior conference in the chapter house and addressed a mass meeting in the cathedral. The conference, we hear, is already producing results in the way of greater interest and more intelligent understanding of the new Junior plan.

Western Colorado ends our circuit through the Province of the Northwest, and we will close our record with Bishop Touret's words, addressed to his clergy and his people through the pages of *The Western Colorado Evangel*:

Often it seems as if we of the West are far removed from the life of the Church at the great centers. Here is our opportunity to be joined in the most vital and real way with a great undertaking. May we not remind ourselves that we reap benefits all the time of just such prayers and faith—and

shall it not be our privilege to pass on the blessings we receive? We have not begun to test the power of prayer—we have not begun to believe in the promises of the Master—but we may begin now.

Let each of us then—clergy and laity—begin to plan the best way to use the week of prayer and make it a real blessing to the mission where we may be, to ourselves as individuals, and to the great cause to which we have pledged our faithful allegiance.

A PRAYER

(*From Nebraska and Western Nebraska*)

For the Woman's Auxiliary

O FATHER OF LIGHTS, in whom is no variableness neither shadow of turning, fill our hearts with such pure and ardent love of the Truth, that our first desire and purpose may be to give it to those who have it not; and grant that by the holiness and unselfish devotion of our own lives we may make our Creed beautiful in the eyes of those who are not Christians, and may lead them to desire and accept the Faith of the Gospel; through Jesus Christ our Lord. *Amen.*

IN OCTOBER

October 7-13—Oregon and Olympia.

October 14-20—Alaska, Honolulu and The Philippine Islands.

October 21-27—Tokyo and Kyoto.

October 28-November 3—Shanghai, Anking and Hankow.

Let us pray for these dioceses and missionary districts during their weeks of prayer.

A JUNIOR SECRETARY

A T the request of the general secretary of the Woman's Auxiliary, Miss Frances Withers of New York was appointed at the June meeting of

the executive committee of the Board of Missions as secretary for the Juniors.

For some time past Miss Withers has been working with the Board of Religious Education, and her ability in Sunday-school work has won her many friends as she has visited in different parts of the Church. This experience and her practical working out of the plan in her own parish Sunday-school promise a speedy and enlarged interest in and development of the New Junior Plan to which she will largely devote her time. Miss Withers comes to the Missions House on November first, and arrangements are already being made for her to lead in institutes this fall and winter.

THE OCTOBER CONFERENCE

T HE first conference of the season, 1917-1918, will be held on October eighteenth in the Board Room of the Church Missions House. The committee, appointed in Saint Louis, on a Programme for the next Triennial will make a report, to be followed by discussion.

The conference will be immediately preceded, at ten a. m., by a celebration of the Holy Communion in the chapel. Any one interested in the Woman's Auxiliary will be welcome, and it is hoped that this corporate Communion may appeal to many as an opportunity to renew before God our pledge of faithful service.

MRS. BILLER'S FALL VISITS

I N September Mrs. Biller left for another long journey. This will include the Eighth Provincial Meetings in Boise, and the Sixth Provincial Synod in Pueblo. In October and November visits will be made in South Dakota, North Dakota, Iowa, Colorado, Salina, Western Nebraska, Nebraska, Kansas, West Missouri, Oklahoma and Eastern Oklahoma, and will continue until Thanksgiving.

AFTER TWELVE YEARS IN AFRICA

By Margareta S. Ridgely

II. Beyond Cape Mount

IN Robertsport the African Methodist Episcopal, the Methodist Episcopal and the Baptist churches are all represented by good church buildings and Liberian clergymen. Miss Seaman has a club amongst the Liberian girls of the town, which she hopes may develop into a Girls' Friendly. Miss Conway has just started a Woman's Auxiliary and a branch of the Juniors there. She also goes to the top of the lake and quite far up the Maffa River, as well as some distance into the interior, to visit the sick. Miss Seaman, too, has gone into the interior. They go up the lake or river in canoes or surf boats which are rowed or paddled by natives. If a chief sends down for Miss Conway she does not pay anything to the paddlers, but if she goes in a Cape Mount boat or canoe she usually has to pay about twenty-four cents to each man. She takes tea, sugar, sometimes bread and a few tins, with a large bag of medicines. She goes through the bush on foot, being carried over the streams and bad places in the path. There are but few roads in the whole of Liberia and near us none, except a short street in the town of Robertsport. The distance between the native towns varies. Some of these towns have just a few huts, and some, I have heard, several hundred, but I have never seen a very large native town except Krootown at Monrovia. There are some Christians scattered about in the native towns along the lake and river, and we are always received well by both Liberians and natives. These latter are of the Grebo, Kongo, Kroo, Vei and Mende tribes, whose dialects differ one from another, though the Kroo and Grebo are somewhat similar. The Veis are

our chief neighbors, and I understand a great deal of their dialect, but do not often have to use it.

When I first went to Monrovia from Cape Mount, I took the journey on the *John Payne*, the second time I went on the steamer; now one can go only on the *John Payne* or in an open surf boat. Liberia has no railroad, and the only things on wheels I have seen in the country have been a broken automobile truck, which had been taken up to help make the road near White Plains, and a cart I took out that I might be pushed up the hills when I was not very strong. I thought it, too, would be broken before I had any use of it, as the girls were afraid of it at first, and when taking it down hill would let go of it in a great fright, when it began to go fast.

Monrovia is quite a good sized coast town. It has two colleges—the Methodist and the government—and several other schools. There are also quite a good many shops and churches. We have Trinity and the Kroo church. The natives earn their living chiefly by selling palm kernels, rice, etc., to the merchants. They raise their own rice, cassava, greens, etc., for food. The Liberians make their living by occupying government positions, and some of them by trades, such as carpentering, masonry, etc. Some of the civilized and Christian natives also are engaged in trade. Before the war broke out the Liberians were rather dependent upon foreign steamers to bring them white rice, etc., but now they have more gardens, in which are planted sweet potatoes and cassava, and they get rice from the natives more often than they used to do. During the last year we have had great difficulty in getting flour, sugar, tea and tinned foods, but have never been actu-

ally without bread. Twice we were on our last baking when some flour was sent up for us to buy, or else we heard where some could be gotten. The people are so nice about that kind of thing. One of them once said to me, "We can do without that kind of food, but it is *your* chop, Miss Ridgely, so you need it more than we do. We can get on all right with rice."

We have no doctor nearer than Monrovia, and it is so difficult to get back and forth that I have never seen a doctor from Monrovia at Cape Mount, although I once heard that one had been there. Before the war occasionally one could be gotten to come on shore from a steamer to see a bad case. Miss Conway has to be doctor and nurse too, to a certain extent, and she is training two young women to help her. We are not touching the interior of Liberia. It is estimated that there are a million natives, and we are working only in the tribes along the coast. I have heard of one or two interior stations near Cape Palmas. I have never been there. The trip is made from Monrovia by steamer, and takes a day or two according to the number of stops the boat happens to make between the two places, and some of the business firms have had branches up country, but I think they were not far up. The Methodists, Lutherans, Baptists, and, I think, the Presbyterians, all have work in Liberia. The Roman Catholics had a school at Little Cape Mount, but I have heard that it has failed and they are gone.

Some of the Liberians are trying to have their children educated and to get up in the world. The natives, too, like to have their children educated, but the real native chief likes to be a prominent man in his district and to have a great many wives. This is a sign of wealth, as each wife costs her husband from thirty to three hundred dollars, according to her birth. The

gree-gree bush into which a native girl goes before she is given to her husband has a strong hold over the people. It is like a great secret society, the disclosure of whose secrets usually means death.

I think there are no missions in the Soudan, back of Liberia, but there are, of course, English workers in Sierra Leone. Mohammedanism has increased dreadfully in the twelve years since I first went out. It is very popular, as it allows the poor native to keep his twenty wives, *gree-gree* customs and even his habit of drinking gin. It only demands that he confess belief in God, and fast strictly during the Ramadan (or Mohammedan yearly fast). Then he neither eats nor drinks from sunrise to sunset, from one moon to the next. (Of course he eats and drinks at night.) A chapel being put up in a native town has been under great difficulties, due partly to the Mohammedans in the town. It was ready to be consecrated when the bishop died, and since then, in some mysterious way, one wall has come down. Yet a Mohammedan mosque, built some time before, is still standing in that same town. If only we had had workers enough to spread the knowledge of Christ there first, what might not have been done for these poor souls! We hope soon to have an interior station started amongst a tribe not yet influenced by Mohammedanism, with a building erected by the Westchester County Branch of the Woman's Auxiliary of New York, in memory of Miss Fanny Schuyler. It is a great joy to me to know that the work is to go on further into the interior, where it is so needed. It is also encouraging to know that many of our girls are using some self-denial to send the Gospel to others. Our district sadly needs a bishop and more men and women to work in the various schools as well as to start new work farther in the interior. May the Church send those whom God shall call.

ENCOURAGING NOTES FROM AUXILIARY BRANCHES

From Western Michigan. The diocesan treasurer of the Western Michigan Branch, in office for fifteen years, says that this is the first year she has not been obliged to report a deficit, and that the total amount raised represents the best year's record that they have had.

From North Dakota. It was a splendid annual meeting; the women gave more for missions than ever before. Two hundred and fifty dollars was pledged for Saint Agnes's, at Saint Louis, and so far, they have sent ninety dollars, and they have sent two hundred dollars of the two hundred and fifty dollars Bishop Tyler pledged at Convention for Saint Luke's Hospital.

From Duluth. You will be glad to know in connection with the last clause of your letter (giving more instead of less in war time), we had a better spirit in that way at our annual meeting than ever before.

From Kansas. The last annual convention was spoken of as one of the best ever held in Kansas; more delegates present, a clearer understanding of the work, more and wider interest discussed, United Offering greater this time than at the same period in corresponding years, spirituality deepening, greater offerings than ever before.

From Olympia. The annual meeting was one of the best we have ever held. It occurred on May seventeenth in the Church of the Epiphany, Seattle. This is a pretty church in a beautiful part of the city overlooking Lake Washington. The day was perfect—one of the few of a very tardy spring. Bishop Keator preached an Ascension Day sermon, and there were many communicants. One hundred and forty-eight an-

swered the roll call, and there were many visitors besides. The church was full. There were interesting addresses from Deaconess Hodgkin of the training school in Berkeley, California; Miss Karcher, our missionary teacher from Asheville District, who spoke on our mountaineers, and a fine talk from the pastor of the First Congregational Church in Seattle, thus emphasizing our fellowship with other Christians. He dwelt upon the three fundamental points of missionary work; sacrifice, prayer and evangelism, and his special emphasis was on prayer. We have made a little progress with the new Junior plan, but very little. We presented it to the Sunday-school institute, and have aroused some interest. We are trying to get the Sunday-schools to use the United Offering boxes for their birthday offering boxes. We had our monthly leaders' meetings all winter. During convention week the Juniors gave a play—*Two Thousand Miles for a Book*.

From Shanghai. At the last big Auxiliary meeting at Saint John's, it was decided to publish some leaflets about missions, which could be read and explained at the monthly meetings, and then taken away by the women. This year these have been on *The Beginnings of Mission Work in China*, and I hope next year we shall be going on to the work in other countries. In Shanghai we can sometimes get people to come to speak to us, who have been doing work in other lands. Last month there was a lady from India passing through on her way home to America, and she very kindly came and spoke to us and showed us a few things she had brought with her.

ANNOUNCEMENTS

CONCERNING SPEAKERS]

FOR the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, New York.

Church Missions House Staff—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces—II. Rev. John R. Harding, D.D., 550 West 157th Street, New York. **III.** Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. **IV.** Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. **VI.** Rev. C. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

Alaska—Miss D. S. Tate (in Fifth Province), Miss R. G. Pumphrey.

Brazil—Rev. W. M. M. Thomas.

Cuba—Bishop Hulse, Dean Myers (in November).

China: Anking—Rev. Amos Goddard, Rev. E. K. Thurlow.

Hankow—Deaconess Julia A. Clark, Deaconess Edith Hart, Rev. T. R. Ludlow, Rev. Walworth Tyng.

Shanghai—Miss Annie Brown, Miss M. A. Bremer, Miss L. S. Hammond (5th Prov.), Rev. J. C. Magee (after Nov. 1).

The Philippines—Deaconess Hargreaves.

Porto Rico—Bishop Colmore (during November), Rev. L. M. A. Haughwout.

Tokyo—Rev. W. F. Madeley, Miss E. G. Newbold, Rev. J. A. Welbourn.

Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. A. B. Hunter, Raleigh, N. C.; Archdeacon Baskerville, Charleston, S. C.

CONCERNING MISSIONARIES

Alaska—Miss Edith M. Harper arrived in Tanana, July 17.

Miss Irma R. Dayton, recently appointed to Nenana, arrived July 31.

Miss Effie L. Jackson, on regular furlough, arrived in Seattle, August 5.

Miss Rhea G. Pumphrey, on regular furlough, left Allakaket, August 16.

Anking—The Misses A. C. White, M. Stearns and J. M. Anthony, new teachers for Kuling School, have arrived in the field.

Rev. and Mrs. Amos Goddard, on regular furlough, reached Philadelphia, July 26.

Mr. James H. Pott has arrived in New York on regular furlough.

Miss Elita W. Smith, appointed under the U. O. W. A., sailed September 1.

Cuba—Miss L. J. Magnuson, recently appointed to Havana, has arrived there.

Hankow—Deaconess K. E. Phelps, on furlough, arrived in New York, Aug. 7. Miss Grace A. Crosby sailed Sept. 14.

Honolulu—Bishop Restarick, returning to Honolulu, sailed from San Francisco on August 23 with several new workers, including Mr. M. J. Kendall.

Kyoto—The Misses Dorothy Spencer, M. B. McGill and E. S. McGrath sailed from Vancouver, August 30. Miss Uta Saito accompanied them.

Philippines—Mr. R. R. Howland, appointed for Sagada, arrived July 24.

Miss Ina Akins, recently appointed under the U. O. W. A. as secretary to Bishop Brent, sailed August 25.

Deaconess Hargreaves sails from San Francisco, November 20, not in December.

Porto Rico—Rev. and Mrs. F. A. Saylor, Miss Georgia Mathes and Miss Victoria Gonzalez, new workers for Porto Rico, and Miss Iva M. Woodruff, returning, left New York September 1.

Mary Elizabeth Barker, D.D.S., sailed for her new field on September 15.

Rev. L. M. A. Haughwout arrived in New York on furlough, September 10.

Shanghai—Word has been received of the resignation of Dr. G. F. Alsop.

Miss Rosa M. Elwin has resigned.

Mr. H. Y. Hsu, returning after study in this country, arrived on July 21.

Tokyo—Deaconess S. T. Knapp sailed August 30, for special work in Japan. Rev. C. S. Reifsneider arrived in New York on August 26.

Rev. A. W. Cooke sailed from New York on August 10 for war work under the Y. M. C. A. in Paris.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,548 missionary workers, domestic and foreign; also two general mission-aries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals, and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from October 1st, 1916, to September 1st, 1917

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to September 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to September 1st, 1917
PROVINCE I.					
Connecticut	\$57,445	\$43,901.40	Alabama	\$8,604	\$3,232.78
Maine	4,692	3,231.72	Atlanta	5,614	3,294.38
Massachusetts	83,717	66,102.26	East Carolina	4,158	7,805.40
New Hampshire	6,411	4,698.02	Florida	4,948	3,313.89
Rhode Island	23,398	19,770.13	Georgia	4,607	3,408.65
Vermont	5,400	4,183.81	Kentucky	8,146	5,309.55
W. Massachusetts	15,285	13,533.89	Lexington	2,597	2,299.09
	\$196,248	\$155,421.23	Louisiana	8,494	4,395.43
PROVINCE II.					
Albany	\$28,115	\$14,609.03	Mississippi	5,513	3,125.83
Central New York	25,535	14,512.08	North Carolina	7,192	6,516.36
Long Island	63,474	26,698.13	South Carolina	9,195	9,447.09
Newark	45,356	41,872.75	Tennessee	8,873	4,786.36
New Jersey	32,589	20,652.99	Asheville	2,461	1,680.18
New York	279,468	186,550.47	Southern Florida	2,400	2,374.62
W. New York	29,796	16,750.72		\$82,802	\$60,989.61
Porto Rico	144	308.97			
	\$504,477	\$321,955.14			
PROVINCE III.					
Bethlehem	\$21,642	\$16,499.04	PROVINCE V.		
Delaware	5,182	5,139.16	Chicago	\$47,943	\$21,801.85
Easton	3,097	2,069.67	Wond du Lac	3,873	2,720.50
Erie	7,071	3,937.39	Indianapolis	4,765	2,591.76
Harrisburg	11,407	5,452.57	Marquette	2,555	1,727.72
Maryland	34,454	24,273.00	Michigan	17,898	14,596.96
Pennsylvania	143,704	128,356.67	Michigan City	2,571	1,454.47
Pittsburgh	26,119	19,006.65	Milwaukee	10,957	4,289.73
Southern Virginia	20,422	14,683.21	Ohio	24,617	16,159.19
Virginia	15,618	18,044.69	Quincy	2,990	1,786.40
Washington	25,523	17,724.23	Southern Ohio	16,345	12,169.16
W. Virginia	6,900	5,702.15	Springfield	3,890	1,201.42
	\$321,139	\$260,888.43	W. Michigan	6,845	4,084.30
				\$145,249	\$84,583.46

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to September 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to September 1st, 1917
PROVINCE VI.					
Colorado	\$9,560	\$4,436.32	California	\$13,113	\$5,108.19
Duluth	3,525	1,974.00	Los Angeles	15,416	6,637.64
Iowa	8,375	2,965.88	Olympia	5,434	1,876.67
Minnesota	16,450	7,607.72	Oregon	4,052	1,338.13
Montana	5,035	3,979.63	Sacramento	2,487	1,020.02
Nebraska	4,127	1,725.99	Alaska	926	244.69
North Dakota	2,166	1,857.93	Arizona	1,305	1,500.90
South Dakota	3,358	3,055.47	Eastern Oregon	692	420.98
Western Colorado	635	430.13	Honolulu	1,857	2,862.21
Western Nebraska	1,496	1,125.40	Idaho	2,226	1,857.56
Wyoming	2,425	1,575.69	Nevada	755	588.03
	\$57,152	\$30,734.16	San Joaquin	1,367	1,002.83
			Spokane	2,571	1,153.37
			Philippines	445	
			Utah	1,008	819.46
				\$53,654	\$26,430.68
PROVINCE VII.					
Arkansas	\$3,386	\$2,128.93	Anking		\$7.50
Dallas	3,521	1,780.71	Brazil	\$223	157.63
Kansas	4,596	1,846.28	Canal Zone	179	213.15
Missouri	14,168	9,303.02	Cuba	746	644.64
Texas	7,794	6,082.12	Hankow		19.21
West Missouri	5,897	2,728.97	Kyoto		5.62
West Texas	2,410	2,121.43	Liberia	374	512.31
Eastern Oklahoma	1,277	1,248.03	Mexico	374	8.46
New Mexico	1,122	1,230.45	Shanghai		26.00
North Texas	791	929.28	Tokyo		261.00
Oklahoma	1,106	850.87	European Churches..	1,490	542.51
Salina	844	657.68	Foreign Miscellaneous		101.44
	\$46,912	\$30,907.77	Miscellaneous	\$3,386	\$2,499.47
			Total	\$1,411,119	\$978,868.59

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	TO SEPTEMBER 1, 1917	TO SEPTEMBER 1, 1916	INCREASE	DECREASE
1. From congregations	\$580,958.88	\$636,287.84		\$55,328.96
2. From individuals	109,605.05	121,522.02		11,916.97
3. From Sunday-schools	185,117.70	186,919.23		1,801.53
*4. From Woman's Auxiliary	103,186.96	112,689.90		9,502.94
5. From interest	125,303.34	155,000.74		29,697.40
6. Miscellaneous items	8,127.45	12,621.62		4,494.17
Total	\$1,112,299.38	\$1,225,041.35		
*7. Woman's Auxiliary United Offering	88,000.00	72,000.00	\$16,000.00	\$112,741.97
Total	\$1,200,299.38	\$1,297,041.35		**\$96,741.97

APPROPRIATIONS FOR THE YEAR

OCTOBER 1, 1916, TO OCTOBER 31, 1917

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad.....	\$1,798,618.64
Total receipts to date applicable on appropriations.....	\$1,200,299.38
Balance on hand October 1, 1916 (of which Legacies, \$50,000).....	81,508.91
	1,281,808.29

Amount needed before October 31, 1917..... \$516,810.35

*These should be added to show the whole amount supplied by the Woman's Auxiliary. Together they show an increase of \$6,497.06.

**In September, 1915, we received \$25,189.93. Of course there was no September as a first month in this year's report. In November and April of last year's business we received \$31,184.46, being the accumulated income from the Mary R. King Estate, which will not come again. We may say, therefore, that the receipts from other sources show a decrease of \$40,367.58. Last month a decrease was shown of \$18,295.76. The month before an increase of \$35,805.33. From congregations, individuals, Sunday-schools and the Woman's Auxiliary toward the apportionment there was a decrease to September first of \$78,550.00, of which \$20,000.00 was because there was no September as a first month in this year's report. Some decrease just at this time however was to be expected, for now that the fiscal year ends later, there is not the same incentive to send in offerings in July and August.

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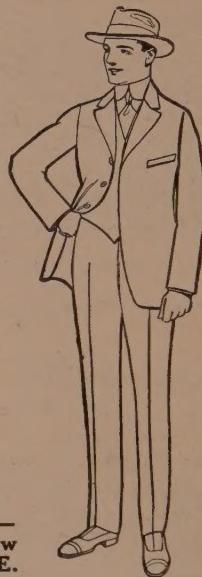
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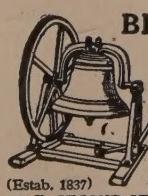
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- 51 A Litany for Missions.
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- 54 Mid-Day Prayer Card.

Alaska

- 800 The Borderland of the Pole.

Brazil

- 525 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 202 Investments in China.
- 205 We Have It! (Saint Mary's Hall.)
- 210 For the Girls of China. (Report of Saint Mary's Hall.)
- 211 Our Plan for the Church General Hospital, Wuchang.
- 212 Plan and Cost of Church General Hospital, Wuchang.
- 247 Practical Ideals in Medical Missions, 5c.
- 271 A Year at Saint John's University, Shanghai.
- 272 Saint John's University, Shanghai.
- M. 7 - A Summer Day in a Chinese Dispensary.

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- 500 In the Greater Antilles.

Honolulu

- 1000 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 300 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 301 What Shall the Future Be? (Saint Agnes's School, Kyoto.)
- 302 Five Reasons for Saint Paul's University, Tokyo.

Liberia

- 100 Our Foothold in Africa.

Mexico

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- 700 The Church and the Negro.

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| Information : 5c. | |
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| 3054 Mission Study Meetings. | |
| 3055 Catalogue of Publications. | |
| 3058 Mission Study Methods. | |
| 3060 Mission Study Class: Place and Value. | |
| 3070 Meetings for Men. | |
| 3071 Missions House Lending Library. | |
| 3080 The Larger Patriotism: Suggestions. | |

Miscellaneous

- | | |
|---|--|
| M. 8 Message of the President of the Board. | |
| 911 Statement to the Church from the Board. | |
| 912 Four Definitions. | |
| 913 Concerning "Specials." | |
| 914 The Board of Missions and Special Gifts. | |
| 920 War and Missions. | |
| 941 How Can I Give to a Particular Object, and Yet Give to the Apportionment? | |
| 944 Women in the Mission Field. | |
| 946 How to Volunteer. | |
| 956 Why and How of Missionary Budget. | |
| 969 The Church and the World. | |
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| 980 Everywhere. | |

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| W.A. 115 What Mary Saw. | |

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